THE LIBRARY
BRIGHAM YOUNG UNIVERSITY
PROVO, UTAH

The HYMNS of ZOROASTER

/ The GÂTHÂS /

This is the
ENGLISH
WORDS
ONLY
EDITION

—

Price $1.00

Cloth $1.50

—

Very low
Clubbing
and
Quantity Rates
by
Correspondence
with the
Publishers

After Reading
these Hymns
you will want
the
COMPLETE
HAND-
BOOK
with
Transliterated
Text,
Translation,
Outlines,
Explanations,
Grammar
Dictionary
and
Significance

—

Price $2.00

Cloth $3.00

—

Very low
Clubbing Rates

This is not merely a translation, but an Epochal Discovery that the two Yasna Sections are not a chaotic Sequence but Parallel Biographies, one Personal, and one Priestly.

These are printed on Opposite Pages.

by

KENNETH SYLVAN LAUNFAL GUTHRIE

M., (Harward and Sewanee); Ph.D., (Tulane and Columbia); M.D., (Pennsylvania); D.D., (Indianapolis). Professor in Extension, University of the South, Sewanee, Restorer of Zoroaster, Pythagoras, Numenius, Plotinus and Proclus. Author of "Votive Garlands," the "Reuniting Pilgrimage," "Temple Gates Ajar", and "Temple Gates Open".

PLATONIST PRESS, *1177 Warburton Av., N. Yonkers, N. Y.*

At the end of the book will be found more extended notices of the following works by the same author:

Of Communion with God

Life, Times and Philosophy of Plotinos

The Message of Philo Judaeus

Numenius of Apamea, Works, Life and Teachings

The Gathas, or Hymns of Zoroaster, in English

The Greek 'Pilgrim's Progress,' or, the Picture, by Kebes

A Garland of Fancies; *A Garland of Aspirations*

Friendship

Hymns to the Universal Divinity

PLOTINUS, the FOCUS of GREECE and the DAWN of THEOLOGY

is now accessible in the Magnificent Complete GUTHRIE ONE VOLUME TRANSLATION at the Net Bargain Price of $6.25, postpaid

(which will last only till the present remainder is exhausted)

WHAT ARE THE SPECIAL MERITS OF THE GUTHRIE PLOTINUS?

1. It is the only complete one, and will always be the cheapest. It is the famous edition of which Stephen McKenna said, 'I congratulate you; you have gotten ahead of me.'

2. It is the best for the student, as it has a 60 page Concordance, and has the first explanation of Plotinic philosophy's origin, development, and destiny. Only Dr Guthrie could do this, because it was he who dug out Plotinus's master Numenius. Also, his version is representative of contemporary language and ideas, and is not merely turning puzzles into modern dialect.

3. It is the best for him who wishes to understand Plotinus, because it is the only edition that unscrambles, chronologically, Plotinus's 4 progressive stages of development from Porphyry's frightful hotch-potcht of 9 medleys. Other translators who perpetuate this disorder after Dr Guthrie's discovery seem to be keeping the subject hazy purposely, not for the reader's benefit.

4. It is the most faithful version, because Dr. Guthrie's sole object was to focus the labors of the best students,—Marsilius Ficinus, Mueller, Drews, Bouillet, Chaignet, Taylor, and others; but one only thing he does claim,—that he has not knowingly left any obscurity. Otherwise he glories in this subservience to all the best that had been done before him, and for himself he claims nothing but the unappreciated production of what nobody else would do, and the critical discovery of Plotinus's progress. To be original is to be mistaken and misleading.

READER, DO YOU NEED AN INTRODUCTION TO THIS PLOTINUS?

Then send for the free booklet 'Names to Conjure With', which explains why he of interest to all religious people; also why PROCLUS, now accessible in Master- form at $3.00, is of permanent, universal importance; and why you need THAGORAS's Source-book and Library, $3.00. Also NUMENIUS at $2.00.

PLATONIST PRESS, Teocalli, 1177 Warburton Avenue
North Yonkers, N. Y., U. S. A.

LIBRARY EDITION OF UNIFORM VOLUMES, at One Dollar each

By KENNETH SYLVAN GUTHRIE

TEMPLE GATES AJAR, or Introductory Religious Instructions, with completing Corroborative Outlines of all other great Kenneth Guthrie Religious Works.
PAGAN BIBLE, or Angel Belief as Inheritance from Greco-Romans.
WHAT BECAME OF KITCHENER, Novel of Faith, & Six Educational Playlets.
ROSICRUCIAN MYSTERIES, Playlets on Original Rosicrucian Documents.
SHAKESPEAREAN MYSTERIES, Playlets. Hamlet, Tempest, M. S. N. Dream.
Popular Illustrated HISTORY OF NEOPLATONISM, comprehensive (details).
APPROACHES to the MYSTERIES OF ALL NATIONS, complete outline.

By THOMAS KIP TURVEY

TEMPLE GATES OPENED, Experiences, Conservation, Temple-Travel.
TEMPLE PLAYLETS and RITUALS for Personal Achievement.
DISCOVERIES & INSIGHTS in Theology, Literature, and Character Study.
CHARACTER-STUDY MANUAL, Zodiac's Origin, Meaning and Results.
OCCULT STORIES, Apollonius of Tyana, Hurrah for God, Reuniting Pilgrimage.

BOOKS by KENNETH SYLVAN GUTHRIE

ROMANCE OF TWO CENTURIES, an Utopia of A.D. 2025 ..... $2.00
TIVE GARLANDS, Collected Poems, with Frontispiece, in Gift-form.... 2.00
THRAIC MYSTERIES, Restored and Modernized, with Exercises; Illustr... 3.00
GELIC MYSTERIES, Nine Angel-Degrees of Initiation; Illustrated 3.00
RITUAL MESSAGE of LITERATURE, 1st Text-book of Comp. Literature 2.00
OGRESSIVE COMPLETE EDUCATION, Marriage as Supreme School.. 1.50
ACHERS' PROBLEMS, How to Solve them, Historical Method Summary 1.50

THIS ZONED CONCENTRIC CITY HAS CHARMED

PUBLISHERS
NEWSPAPERS
CLERGYMEN
PUBLICISTS
LAWYERS
AND

COOPERATIVE PROGRESSIVE READERS *everywhere!*

ROMANCE of TWO CENTURIES

Then let the prophetic wand be waved for you

Enjoy Anticipations in Future Cities Household reform, Marriage reform, dress reform, The coming World-Capital, World-wide settlement of Democracy, Reform in Business, Art, Teaching, etc. EVERY TOPIC of INTEREST.

in this $1.00 bargain priced 400P. ADVENTURE by

KENNETH SYLVAN LAUNFAL GUTHRIE

These our present rambling disordered accretions . . . Would you saddle them on the FUTURE? *NEVER!*

CY SITUATIONS, and Dr Kenneth Guthrie's REMEDIES

Board of Education's Examiner had just turned down the blushing Miss Teacher date. Weeping, she wailed. *Is there no hope at all for me?* Oh yes, purred he. Try again next *What could I study in the meanwhile?* Dr Guthrie's TEACHERS' PROBLEMS & HOW TO SOL-EM, $1.25; Value and Limits of the History of Education,' and 'The Mother-Tongue Method ching Modern Languages,' each 30 cents. *Will that pass me?* Really, Miss, you are too pret-each school. Get his Progressive Complete Education, or Marriage as the Supreme School e, $1.25. *And if I pass examination on it?* Then I will marry you. *Thanks, kind sir!*

a Pessimist Became an Optimist. The theological student had just been prep-a thesis by cribbing the wittiest passages from **Discoveries & Insights,** Essays Theolog-literary, and of Character-Study, $1. Nettled at the undeserved praise, he blushed at the d-handedness of his religion. So at midnight he went to the Bishop's study, and said that he leave the Church because he was honest. 'Ignorant, you mean!' corrected the adviser. 'Do first-hand reading yourself!' *That's where the trouble lies.* bellowed the martyr. *I can't hunt nuscripts!* 'Unnecessary nowadays!' soothed the Bishop. 'I know of a wizard who can sum-o your room for conference all the greatest but neglected philosophers of antiquity. Shall him send them to you? *Oh yes, please!* gasped the theolog. *All my life I have dreamed of sublime leaders of the race, but who were inaccessible.* 'Very well, the wizard shall send you ster, teacher of purity and angels, $3; Pythagoras, the Sage, & Philosopher, $3; Numenius arative Religionist, $2; Plotinus, Greek Combiner, $12 cl, $9 pp; Proclus, Universal Hier-t, $3; Zoroaster Translation only, $1.25; Apollonius of Tyana, Life, $1; Plotinus, Outline ilo Judaeus, Outline, $2.' *Stop! If they came all at once, it would be tragic. Is there no guide this?* 'Write for a free copy of Names to Conjure With, which will open the whole subject.'

is what occurred at the Masonic Club after last night's Lodge-Meeting

aster was entertaining the just initiated Candidate who asked him. *Where could I read up on aning and historic origins of initiations such as ours?* Well, said the Master, the best book is **agan Bible** an Anthology of the Soul and its Helpers, Gathered from Ethnic Sources *hat sounds good,* said the novice. *But I would like to see the original rituals.* You can, explain-Master, by reading *the* **Modernized Mithraic Mysteries,** Dramatic Sketches of ric Initiation, $3. *But are the Christians entirely excluded?* No, no! laughed the Master; ver exclusion there is, is of their own making. *Good; but are any Christian Mysteries acces-* Certainly, and good ones! Get the **Angelic Mysteries** of the Nine Heavens, a Drama terior Initiation, $3. *But how do you advise all this, when you yourself are a Rosicrucian?* ed the persistent Candidate. 'I was only trying to please you!' winked the Master. 'I my-prefer the **Rosicrucian Mysteries,** $1, a dramatization of the original documents.' *I am a modern man!* sobbed the querulous Candidate. 'Nothing is easier,' comforted the Master. 'You need only get the **Modern Mysteries,** $1, alluring and thrilling Mystical ets of Experiential Religion: also the glorious **Shakesperean Mysteries,** $1. *Thanks!*

nnarola's Ghost met Giordano Bruno's, still reeling from the fire's agony r up, friend,' consoled he: 'you are now safe from persecution:' *Perhaps; but I am home-*Oh no, friend: look!' As he waved his hand, there appeared a glistering Temple. *What's uilding?* gasped Bruno. 'Your home!' comforted Savanarola. *But the door is locked, and t to get a look in!* 'It's your own fault,' rebuked the Florentine: 'didn't you while on earth **Temple-Gates Ajar,** $1? *But a look-in is not enough; I would want my whole body in.* well: I shall send for a copy of **Temple-Gates Opened,** $1.' *But in the meanwhile?* d Bruno. 'I'll lend you **Prayers, Visions & Aspirations,** $2.' *Please, I don't want y to aspire, I want to DO something!* 'Then I will lend you **Regeneration** the Gate, Ap-, and Special Methods, $2 each, $5 all three.' *Oh thank you! Then I won't lose any time.*

ndamentalist-Modernist Fracas. In a recent rail-road wreck near Albany the Mo-st Rev. I. Catchem, of St Shark's-in-the-Mill-pond for hours lay waiting for rescue, cheek wl with the renowned Fundamentalist Rev. U. Cheatem. Fellow-misery broke down the bar-ot orthodoxy, and I Catchem said. My injuries are due to over-fascination while reading t stories entitled **Hurrah for God,** $1. 'My fatuous friend,' in shocked tones retorted ighteous U. Cheatem, 'you better sober up by exchanging books, for the faith-strengthen-**What Happened to Kitchener,** $1, whose hypnotic charm immobilized me during ccident.' Conversation revealed they were both about to be ousted, and a flash of genius them exchange: but this flop implied two reeducations, betraying secret tricks of the craft. . Cheatem babbled. 'To be a Fundamentalist all you need to do is to keep people distrac-y anything absorbing, such as **Romance of Two Centuries,** $2. **Reuniting Pilgrimage,** tories for Young People, $1.25, eerie **Votive Garlands,** $3: and then you can fulminate Why You Really Want to be a Churchman, $1.25.'—'Thanks,' chortled I. Catchem. 'Now tell you how to succeed as a Modernist. Shed tears while haranging over your honesty, nability to be convinced by any reasonable arguments. In the meanwhile cribbing from Ladder of God, & Other Sermons, $1. *The* Message *of* the Master, $1.25. & How the Mas-saved the World, $1.25. Then you can make a reputation as a pundit by judiciously using **Spiritual Message of Literature,** $2.50, it's convenient. *But shouldn't I seem somewhat ly?* 'Transcribe Of Communion With God, 50 cts, and Of the Presence of God, $1.25.' ? That was the only point where Fundamentalist and Modernist agreed: Let us prey on the

TONIST PRESS, Teocalli, 1177 Warburton Ave, No. Yonkers, N.Y.

Kenneth Sylvan Launfal Guthrie

A. M. (Harvard and Sewanee) ; Ph. D. (Columbia and Tulane) ; M. D. (Pennsylvania).
Professor in Extension, University of the South, Sewanee.
Address: Teocalli, 1177 Warburton Avenue, North Yonkers, N. Y.

If desirous of keeping informed of his latest achievements, send him one dollar for a yearly subscription to his inspirational bi-monthly Magazine
GOOD NEWS FOR ALL.

BL
1515
.A35
1914

The Life of Zoroaster

in the words of his own Hymns, the Gathas

according to both Documents,
the Priestly, and the Personal, on parallel pages,
(A new Discovery in Higher Criticism,)

Translated by

Kenneth Sylvan Guthrie

A.M., Harvard; Ph.D., Tulane; M.D., Medico-Chirurgical, Phila.
M.A., G.D., Professor in Extension, University of the South, Sewanee

Copyright, 1914, by Kenneth Sylvan Guthrie.
All Rights, including that of Translation, Reserved.

The Comparative Literature Press
182 Monroe Street, Brooklyn, N.Y.

All Rights, including that of Translation, Reserved

Copyright, 1914, by KENNETH SYLVAN GUTHRIE

THE LIBRARY
BRIGHAM YOUNG UNIVERSITY
PROVO, UTAH

Harmony of *the* GATHAS

.1-3 **A. INTRODUCTION.** 43.1,2

B. ZARATHUSHTRA'S EDUCATION.

.7 I. Zarathushtra's Discontent at Home among the Magians 43.3

II. Zarathushtra as Student with Vohumanist Cult [43.11b]

.4 VISION 1. Fire-glow of Retribution 43.4

.13 VISION 2. Punishments are Undeceivable 43.5,6

.5,6 VISION 5. The Sincere shall be Supported 43.11,12

III. Zarathushtra as Student with Ashaist Cult

.7,8 VISION 4. Theophany of Asha 43.9,10

.12,13 VISION 3. Wavering to be Ended by Support of Ashaists 43.7,8

.8-11 VISION 6. Demand for Help to execute God's Judgments 43.13,14

.18-22; 34.9,10 VISION 7. Armaiti Aligns the Parties 43.15,16

IV. Zarathushtra Seeks Immortality in Vain (33.6)

.6,7; 33.6 He is Rejected by Spentamainyuist Cult 44.17,18

.3-5,7,8,11,14-17; 34.12-15 V. Studies with Mazdists 43.4; 44.1-16,19,20; 47.2; 50.6

ZARATHUSHTRA'S ENTRANCE INTO PUBLIC LIFE

.9,10 I. Creation of Cattle; its Choice of a Master 51.7; 44.16

Capture of Ashaist Cult: Appointment as Judge 44.6,20

.1-5 Capture of Vohumanist Cult: Dualism Proclaimed 45.1-3; 49.3

/. Zarathushtra is afflicted with sickness; the Metallic Fire-test

.6,7; 32.7; 33.10,12,14 drives him to Seek Help in a Vision 51.9

V. Wherein he receives the long-sought Mystic Word of

.21; 32.5; 33.8,9; 34.1,11 Health and Immortality 45.4-11; 47.1; 48.1

I. Capture of Spentamainyuist Cult: Coming of the Holy Ghost:

1,5. 31.7; 33.5 43.8,12,16; 45.8; 46.17; 47.1-6

1,2; 32.1,2 VII. Zarathushtra is accepted publicly ———

D. ESTABLISHMENT OF MAGIAN MOVEMENT.

3-16 I. Fight with the Daevas 46.1-8; 48; 49

II. Zarathushtra is Worsted, and in despair drives the Magians into open agricultural country 46.9-13; 50; 51.1-15

Vishtaspa assumes leadership; Praise for Heroes 46.14-19; 51.16-22

IV Jamaspa, induced by matrimonial alliance, joins the

——— Magian movement 53

———

The LIFE of ZARATHUSHTRA

According to the Shorter, Priestly Document.

A. INTRODUCTION.

I. Congregational Prayer for Protection and Instruction.

XXXIV.—1

Among the foremost (of thy worshippers) we offer to thee, O Ahura Mazdâh mindful lord, through the mind of the good Mentality, 258

XXXIV.—2

All the deeds, speeches and hymns 259
Through which (deeds, speeches and hymns) 256
Thou shalt bestow Ameretat, (immortality) Asha, (justice) Xshathra, (power) and Haurvatat, (health) 257
And we bear the praises of thy grateful people, with a bounteousness, such as would gratefully follow along the paths of Asha, (justice) 260
(Even) into the outer realms (of-the-heavenly-presence) of a (divinity) such as You, O Ahura Mazdâh (lord mindful) ! 261

XXXIV.—3

But to thee, O Ahura Mazdâh (lord mindful) and to Asha, (justice) we shall with reverence offer the oblation 262
(That) you with Vohu Manah (good disposition) may cause all substantial beings which are in the Xshathra (realm) to mature (into perfection B), 263
Seeing that the perfecting of the beneficent man is at all times valuable in (the sight of) One-like-You. 264

The LIFE *of* ZARATHUSHTRA
According to *the* Longer, Personal Document

A. INTRODUCTION

43.1

Success to Me, to You, and to Whosoever will! 301
May AHURA Mazdah (mindful lord) who rules at will over all things, grant 2
(That) both Enduringness and Vitality (health and immortality) may come to thee (O Believer)! Of Thee, O Lord, do I desire this! 3
As to me, grant me that I maintain my hold on Asha (justice)! And do Thou, O Armaiti (love), grant me 4
Riches, Compensations, and the life of Vohu Manah (good disposition)! 5

43.2

Yea, Vohu Manah (good disposition) will give the best of all things to this Zarathushtra; 306
According to his wish, He will give him the comfort of heaven. 7
O Mazdah (mindful), through Thy most (bounteous mentality) Spenta Mainyu reveal 8
All these blissful mysteries of Vohu Manah (good disposition) which Thou givest through Asha (justice) 9
With all the joys that are long and vital on every day! 10

B. ZARATHUSHTRA'S EDUCATION

I. Discontented at Home among the Magians

XXXIII.—7

Come hither to me O you Best (divinities); come here personally, O Mazdâh (mindful) 232

Visibly, with Asha (justice), and Vohu Manah (good disposition); inform me how I may be heard before (M) or outside of (B) the Magians; (and, for this purpose) 233

Let reverent services of worship be (performed) clearly and manifestly among us. 234

II. As Student with *the* Vohumanist Cult.

VISION I. The Fire-glow of Retribution.

XXXIV.—4

We wish O Mazdâh, (lord mindful) that thy fire, whose strength is Asha, (justice) 265

May be a promised (swift M) powerful, clear, delightful for supporting the land or the people; 266

But (that it may be) for the enemies a visible, suggestive and practical token of harm. 267

B. ZARATHUSHTRA'S EDUCATION

I. Discontented at Home among *the* Magians

43.3

May he (Zarathushtra) who, like Thee, O Mazdah (mindful), is faithful, well-informed, and bounteous, 315
Who would teach us the just paths of profit—namely, 12
those of the good life (both) corporeal and mental, that lead to 13
the real worlds where dwells (the lord) AHURA; 14
May he (Zarathushtra) arrive to What-is-better-than-good! 11

II. As Student with *the* Vohumanist Cult.

VISION I. The Fire-glow of Retribution.

43.4

In order that I may receive the power of Vohu Manah (good disposition) 320
I would, in Thee, O AHURA Mazdah (mindful lord), recognize heroism and bounteousness, 16
(1) Through the Hand in which thou holdest 17
the Compensation to be given to Drujist and Ashaist, 18
and (2) through the glow of thy (judgment) Fire, whose vigor is Asha (justice). 19

VISION II. Punishments Cannot be Avoided even by Deceit.

XXXIII.—13

In order to grant me support, O thou wide glancing (divinity),
show me (that) the incomparable (riches) 25
Of thy realm, O Ahura (lord), (are) the compensations of Voh
Manah, (good disposition); 25
O bounteous Armaiti, (love) instruct the spirits through Ash
(justice). 25

VISION II Punishments Cannot be Avoided even by Deceit.

43.5

acknowledged thee, O AHURA Mazdah (mindful lord), as
the bounteous divinity when 321
1) At the beginning, I beheld Thee at the birth of life 22
2) When Thou didst establish (proper) Compensations for
deeds and words : 23
bad (compensation) for the bad, and a good compens-
ation for the good ; 24
Which is to occur,) with Thy skill, at the last crisis of
of creation ; 25

43.6

t which crisis come Thou, O Mazdah (mindful), with
Thy Spenta Mainyu (bounteous mentality), 326
Vith Xshathra (power), Vohu Manah (good disposition),
and Asha (justice), 27
hrough whose deeds are prospered the human-estates 28
or which Armaiti (love) formulates judgments 29
)f (mindful) Mazdah's understanding which no one ever
deceives. 30

VISION V. The Sincere shall be Supported.

XXXIV.—5

Have You (enough) Xshathra (power)? Have You (enough) Wealth? O Ahura Mazdâh (lord mindful), for the deed which I (urge) You (to do, namely), 26

With Asha, (justice) and Vohu Manah (good disposition), to protect Your poor? 26

Through (our preaching among) the daevic-enemies, savages, and and doomed-men, we will declare You to all foreigners. 27

XXXIV.—6

Since You therefore actually have the above powers, O Ahura Mazdâh (lord mindful), with Asha (justice) and Vohu Manah (good disposition), 27

Therefore grant me as token thereof, a change for better now in this life, 27

So that I may the more approach You with greater joy and adoration. 27

VISION V. The Sincere shall be Supported.

43.11

I recognized Thee, O AHURA Mazdah (mindful lord), as
the bounteous (divinity) 351
When (1) I was first instructed in Your utterances; 52
And when with (good disposition) Vohu Manah, (some
man) came-around to me, (and asked), 53
'Will the doing of that which You have told me is the
Best (to do) 54
Arouse trouble among men for me?" 55

43.12

And at the same time, when Thou toldst me to answer
him, "Depend on Asha (justice) for support!" 356
Then to me (Zarathushtra,) who was not disobedient, Thou
utteredst the command: 57
'Thou hadst better arouse (thy prophecy) before the com-
ing 58
Of Sraosha (obedience) together with the rich Ashay (com-
pensation), 59
Who will distribute to both contending Parties compens-
ations for their profit." 60

III. As Student with *the* Ashaist Cult.

VISION IV. Theophany of ASHA.

XXXIV.—7

(O Lord, listen to me who wish to ask thee about certain people
Are they faithful to thee, O Ahura Mazdâh, (lord mindful), who
though they know of Vohu Manah, (good dispostion), 27
Turn the difficulties of traditionally-inherited doctrine unto their
own advantage, by sophistries? 27
As for me, I know none other but You, O Asha! therefore protect
us. 27

XXXIV.—8

With such specious deeds, under which lurk danger for many
they are intimidating us; especially 27
Me, who am the weaker, for (Bendva) is strong with hate of thy
commands, O Mazdâh, (mindful). 27
But those who think not of Asha, (justice) they are surely distant
from Vohu Manah (good disposition)! 27

III. As Student with *the* Ashaist Cult.

VISION IV. Theophany of Asha.

43.9

recognized Thee, O AHURA Mazdah (mindful lord), as
the bounteous (divinity) 341
Then, with (good disposition) Vohu Manah, (some man)
came-around to me, and asked (a question). 42
To his question, "What cause dost thou intend to adopt?"
(Zarathushtra), answered, "At each oblation of reverence
brought to Thy sacrificial fire (O Lord) 44
will, to the extent of my ability, fix my mind on Asha
(justice)! 45

43.10

But, (O God), show me the Asha (justice) whom I in-
voke!" 346
(Mazdah speaks:) "In company with Armaiti (love), and
Asha (justice) I have come, 47
For thy question was as the question of powerful (men) 49
When some ruler insists on having his mighty powerful
wish (granted by) thee. 50
Now ask Us what thou hast to ask Us!" 48

VISION III. Wavering to be Ended by Supporting the Ashaist

XXXI.—12

(Amidst such sublime issues) vulgar men who speak either false
or justly, the Expert-knower or the ignorant. 13
Each (according to the fancy of his heart and mind, dares
raise his (impudent) voice 13
Where Armaiti (love) counsels sucessively with the spirits wh
yet are wavering. 13

XXXI.—13

O Mazdâh (mindful), thou with Asha (justice), keepest a watch
with thy watchful gleaming eyes, 13
(1) Over all these (men who ask) questions openly or furtively
and 13
(2) (Over all officials who) inflict the greatest penance for even
small transgression. 13

VISION III. Wavering to be ended by Supporting the Ashaists.

43.7

recognized Thee, O AHURA Mazdah (mindful lord), as the bounteous (divinity), through the answer with which I was inspired 331

When, with (good disposition) Vohu Manah, (some man) came around to me, and asked, 32

Who art thou? To what divinity belongest thou? 33

With what (divine) token wilt thou appoint the Day-for-questioning 34

bout thy substance and thyself?' 35

43.8

herefore I, Zarathushtra, said to him at first: 336

I would wish to be a genuine enemy to the Drujist, 37

ut a vigorous support for the Ashaist, 38

o that I may plan for the developments of the now limited Xshathra (coming kingdom) 39

With) as-much-(zeal)-as I am now praising and lauding Thee, O Mazdah (mindful)! 40

VISION VI. Demand for Help to Execute God's Judgments.

XXX.—8

And thereupon, when the punishments of those malefactors shal
occur, 8
Then, (the saved man) shall obtain for thee, O Mazdâh (mind
ful), with the help of Vohu Manah (good disposition), th
Xshathra (power) realm. 8
Which will be the fulfillment (of the world's destiny,) and thi
will be obtained by those, who shall deliver the Druj, into-the
two-hands of Asha (justice) 9

XXX.—9

And may we be those who shall make life progressive (M) o
purposeful (B)! 9
Assemble together, along with Asha (justice), O Ahuras Mazdâ
(lords mindfuls) and come hither 9
So that here where our thoughts formerly developed (separately)
they may now mature together, (fuse, or culminate) and becom
wisdom. 9

XXX.—10

Then shall the success of the Druj break down, 9
And all those who shall be attaining a good renown 9
Shall obtain their reward, meeting at the good dwelling of Vohu
Manah, (good disposition), Mazdâh, (mindful), and Asha
(justice). 9

XXX.—11

When, O you Mortals, you have familiarized yourselves with thes
commandments of Mazdâh (mindful) (about the twin Men
talities), (which mean) 9
Prosperity as opposed to adversity, and the length of the suffering
of the Drujists, as contrasted with the useful progress of th
Ashaists; 9
(When, I repeat, you have fully realized the significance of thi
contrast, I feel quite sure none of) you all, will (hesitate or de
lay to) enter into the desired abode of praise. 9

VISION VI. Demand for Help to Execute God's Judgments.

43.13

ecognized Thee, O AHURA Mazdah (mindful lord), as
he bounteous (divinity) 361
hen, with (good disposition) Vohu Manah, (some man)
ame-around 62
learn the details of my desire: 63
ive me the inalienable gift of long enjoyment 64
the desired existence which is said to be in Thy
Xshathra (realm)." 65

43.14

t as a wealthy man, according to his knowledge or abil-
ty gives to a friend, 366
Thou, O AHURA Mazdah (mindful lord), give to me
hose Thy provisions of support, 67
smuch as Thou endowedst me with Asha (justice), so
hat I might stand forth 68
th all those who remember Thy mystic Word 70
arouse those who make (scorn, B, DOUBTFUL) of Thy
eachings. 69

VISION VII. Mission of Orthodoxy—Armaiti Aligns the Partie

XXXI.—19

But hearken to him who thought out Asha, (justice); that i
Zarathushtra who is the life healing Expert-knower; 15
Him who is able to vindicate his tongue's speeches at will, (at th
Latter Day) 15
(When) O Ahura Mazdâh, (lord-mindful), with thy red (fire
the good (compensations) of the two contending parties are t
be distributed; (with thy red fire, produced by the two goo
rubbing sticks). 15

XXXI.—20

Destruction, lasting darkness, bad food, and imprecations 15
Shall at the (Latter Day) be kept away from whomsoever identifie
himself with the Ashaists, 15
(Beware) O Drujists: (it is to) that sort of existence that you
(evil) spirit may lead you! 15

XXXI.—21

From the resources of his innate glory, Ahura Mazdâh (lord min
ful) shall grant sustained communion 1
And fulness of Haurvatat, (health) and Ameretat, (immortalit
and of Asha, (justice) and of Xshathra, (power) and Voh
Manah (good disposition) 1
To whomsoever is a friend (to Ahura Mazdâh, (lord mindful)
mind and deeds. 1

XXXI.—22

The man who is well-disposed, (understands) this as clearly
does Mazdâh (mindful) who knows with the (divine) Mana
(disposition). 1
(It is this well-disposed man) who holds Asha (justice)
union with the good Xshathra (political power), through h
speech and deeds. 1
(It is this well-disposed man) who is the most prospering compa
ion to thee, O Ahura Mazdâh (lord mindful.) 1

SION VII. Mission of Orthodoxy—Armaiti Aligns the Parties

43.15

ecognized Thee, O AHURA Mazdah (mindful lord), as
the bounteous (divinity) 371
hen, with (good disposition) Vohu Manah, (some man)
came around (to ask me a question). 72
hen the best Tushnamatay (silent devotion) inspired me
to proclaim (to him) 73
(man as) important (as an Ashaist) should not curry fa-
vor with a Drujist, 74
r (it is the duty) of the Ashaist (to consider) all (Drujists
as) hostile." 75

43.16

a, O AHURA Mazdah (mindful lord), inasmuch as Zara-
thushtra chooses the (bounteous Mentality) Mainyu of
Mazdah (mindful), 376
e (Zarathustra) teaches that each most bounteous (man)
should to himself attach Asha (justice) 77
living in a vigorous corporeal manner. 78
ay Armaiti (love) (be found) in the Xshathra (realm)
that ever beholds the Sun; 79
here, we pray, may Armaiti (love), with Vohu Manah
(good disposition), to all grant a Compensation, through
the instrumentality of the deeds they may have per-
formed! 80

XXXI.—18

Therefore O well disposed believer, hearken not to the mysti
words or teachings of any of the Drujists, 1.
For these would reduce house, village, clan or province, to misfo
tune or death; 1.
Therefore, rather oppose them with the weapon! 1.

XXXIV.—9

Those evil doers who drive away bounteous Armaiti, (love)
highly prized by the Expert-knower O Mazdâh (mindful) 2
Because they have no share of Vohu Manah (good dispositio
Are shunned by the man endowed by Asha, (justice) as much
the savages are shunned by us. 2

XXXIV.—10

The clever Expert-knower will say he holds (1) to the deeds
Vohu Manah, (good disposition) 2
And (2) to the bounteous creator Armaiti (love) the associa
(wife?) of Asha (justice) 2
And (3) to all thy hopes (that are to be realized) in thy Xshath
(power), O Ahura Mazdâh, (lord mindful)! 2

IV. Zarathushtra Seeks Immortality In Vain.

Zarathushtra is Rejected by the Spenta-Mainyuist Cult (33.6).

XXX.—6

The Daevaists did not discriminate accurately between these two, because 82

Just as they were deliberating, (there) came upon them a delusion so that they should choose the Worst Mind, 83

So that, all together, they rushed-over to Aeshma (fury) through which they afflict the life of man with disease. 84

XXX.—7

And to this (man now sick) came (Mazdâh Ahura) (mindful lord) with the Xshathra (power) realm, with Vohu Manah (good disposition) and with Asha (justice), 85

And Armaiti (love) endowed the (sick) body (of man) (with) firmness and endurance 86

So that he may become the first of those (surviving) (the tests of passing) through the metal(lic trials) and through Adânas (the retributions). 87

XXXIII.—6

I who, as priest (coming) through Asha (justice) from the Best (Mind) desire (to walk) the just (paths) of the Bounteous Mentality 229

Going (from us) (the Ashaist's priests) towards the pastures which advisory-managers ought to work through the (Vohu) Manah (disposition). 230

(For these two objects) I wish, O Ahura Mazâh (lord mindful) to consult together (both the Best (Mind) and the Bounteous Mentality) visibly. 231

IV. Zarathushtra Seeks Immortality in Vain.

Zarathushtra is Rejected by the Spenta-Mainyuist Cult. (33.6)

44.17

) AHURA Mazdah (mindful lord), this I ask of Thee:
speak to me truly! 461
Iow shall I carry out the object inspired by You, 62
Namely,) my attachment to You, in order that (1) my
speech may grow mighty, and 63
:) That by that word of mine the adherent of Asha (jus-
tice) 64
Iay in-the-future commune with Haurvatat (health), and
Ameretat (immortality)? 65

44.18

AHURA Mazdah (mindful lord), this I ask of Thee
speak to me truly! 466:
Iow shall I earn through Asha (justice) that compensa-
tion 67
Vhich was announced to me, on account of Haurvatat
(health) and Ameretat (immortality) 69
Namely,) ten mares with stallions, and a camel 68
o that) I might-in-the-future impart the mystic Word of
these twin divinities to those adherents of Asha (justice)?

V. As Student with *the* Mazdist Cult.

XXXI.—3

In order that I may cause all men to choose aright, (I pray thee) O Ahura Mazdâh (lord mindful), with the tongue of thy mouth to tell 10

(1) What satisfaction, taught through Asha (justice), thou wilt give to both contending Parties, through Mentality and fire; 10

(2) What is thy command for the enlightened, that we may understand (that command). 10

XXXI.—4

(And this command is), that as far as Asha (justice) and the other Ahuras Mazdâh (lords mindfuls) are willing to be invoked 10

Through Ashay (compensation) and Armaiti (love) and the best Manah (disposition), 11

So far shall I seek for myself the Xshathra (power of realm) by the vigorous increase whereof, we may defeat the Druj. 11

XXXI.—5

Tell me, O Ahura Mazdâh (lord mindful) what is not to occur and what is to occur, 11

In order that I may distinguish that, what (ever success therein) You may have given me, through Asha (justice) was the better thing, 11

In (2) order that I may understand it through Vohu Manah (good disposition) and (3) may ponder-over this (so that by understanding it fully) I may gather therefrom a reward. 11

V. As Student with *the* Mazdist Cult

I. Questions about Theology.

44.1

O AHURA Mazdah (mindful lord), this I ask of Thee:
speak to me truly! 381
How should I pray, when I wish to pray to One-like-You?
May One-like-You, O Mazdah (mindful), who is friendly,
teach one-like-me? 83
And may You give us supporting-aids through the friendly
Asha (justice), 84
And tell us how You may come to us with Vohu Manah
(good disposition?) 85

44.2

O AHURA Mazdah (mindful lord), this I ask of Thee:
speak to me truly! 386
1, Whether at the beginning of the best life 87
The retributions will be of profit to their recipients? 88
And **2**, whether He 1, who is bounteous to all through
Asha (justice), and 2, who watches the End 89
Through His (mentality) Mainyu,—(whether) He is the
life-healing Friend (of the people, M)? 90

XXXI.—7

(2) Whether Mazdâh (mindful) was the first one to fill the glories (of heaven) with lights (of stars or flames), 118

(3) Whether Mazdâh (mindful) through understanding created Asha (justice), and (4) whether Asha (justice) will maintain the best activity of Vohu Manah (good disposition), 119

(5) Whether Mazdâh (mindful) shall cause these (Asha and Vohu Manah) to prosper through the (Holy) Mentality, which is ever the same until the present time. 120

XXXI.—8

Whereupon, when Zarathushtra with his (own) eye (by looking at nature) and through (his) mind by puzzling out its significance, comprehended Mazdâh (mindful) and Manah (disposition), 122

Then Zarathushtra understood that Mazdâh (mindful) was (1) both the first and youngest of creation (2) and the father of Vohu Manah (good disposition): 121

(3) The genuine creator of Asha (justice) and (4) the (ruling) lord in the deeds of life; 123

XXXI.—11

(7) That at first thou, O Mazdâh (mindful) with thy mind and understanding, 130

(a) Thou didst shape substance and spirits, and (b) didst establish body and life, 131

And (c) deeds and doctrines whereby men who exercised their faculties of choice might develop convictions. 132

44.3

O AHURA Mazdah (mindful lord), this I ask of Thee: speak to me truly! 391

Who was the first father of Asha (justice) by (giving) birth (to Him)? 92

Who established the sun(lit day)s and the star (glistering sphere) and the (Milky) Way? 93

Who, apart from Thee, established (the law) by which the moon waxes and wanes? 94

These and other things would I like to know! 95

44.4

O AHURA Mazdah (mindful lord), this I ask of Thee: speak to me truly! 396

Who was from beneath sustaining the earth and the clouds So-that-they-would-not-fall-down? Who made the waters and the plants? 98

Who yoked the-two-swift-ones (thunder and lightning?) to the wind and to the clouds? 99

Who is the creator of Vohu Manah? 400

44.5

O AHURA Mazdah (mindful lord), this I ask of Thee: speak to me truly! 401

Who produced the well-made lights and darkness? 2

Who produced sleep, well-induced through laborious waking? 3

Who produced the dawns and the noon through the contrast with the night 4

Whose daily changes (act) for the enlightened believers (as) monitors of their interests? 5

XXXI.—14

O Ahura Mazdâh (lord mindful), I ask thee about these conditions, present and future— 139

(Namely), (1) what compensations will be given to satisfy the claims of the Ashaist, 140

(And what compensations shall be enforced) from the Drujist:— How shall both stand at the time of awarding the compensations? 141

XXXI.—15

(2) O Ahura (lord) I ask thee what shall be the punishments (a) of those who encourage the dominion of the Drujist, 142

(b) of those who cannot make their living 143

Without violence to cattle and to men devoted to herding them. 144

XXXI.—16

(3) O Mazdâh Ahura, (mindful lord) I ask thee whether the well-disposed man who may strive 145

To improve the houses, the villages, the clans and the provinces, through Asha (justice) 146

Whether (a) he may (at all) become a being like unto Thee; (b) if so, when shall he arise (unto this likeness) and (c) what (deeds) he shall do (to become such). 147

XXXI.—17

(4) (Tell me O lord), which is the more important object of choice—that of the Ashaist or that of the Drujist? 148

Do thou who art the Expert-knower inform me who would become one, and do not permit the ignorant man to continue deluding (such as me who would like to learn) 149

O Ahura Mazdâh, be Thou to us an instructor of Vohu Manah (good disposition)! 150

44.6

O AHURA Mazdah (mindful lord), this I ask of Thee: speak to me truly! 406

Is the message I am about to proclaim genuine? 7

Does Armaiti (love) support Asha (justice) through deeds? 8

Dost Thou with Vohu Manah (good disposition) destine the Xshathra (realm) for these (believers)? 9

For whom but these (believers) didst Thou shape the fortune-bringing cattle? 10

44.7

O AHURA Mazdah (mindful lord), this I ask of Thee: speak to me truly! 411

Who shaped prized Armaiti (love) with Xshathra (power)? 12

Who, by guidance (education, M), rendered sons reverent to their fathers? 13

It is) I who strive to learn-to-recognize Thee 14

Through the (bounteous Mentality) Spenta Mainyu as Giver of all (good things)! 15

44.8

O AHURA Mazdah (mindful lord), this I ask of Thee: speak to me truly! 416

I would like) to know (1) what (sort) of a purpose (is Thine), that I may be mindful of it; 17

2) What are Thy utterances, about which I asked through the aid of Vohu Manah (good disposition); 18

3) The proper knowledge of life through Asha (justice) 19

4) How shall my soul, encouraged by bliss, arrive at that good reward? 20

XXXIV.—12

What is Thy decree? What is Thy wish? What praise, wha
hymn (wouldst thou have me raise to Thee?) 28
(In order) that we may hear it, do thou, O Ahura Mazdâh, (lor
mindful), reveal what compensation thou wilt grant (as a re
ward) for keeping Thy observances. 29
Teach us, O Asha (1) the passable paths of Vohu Manah, (goo
disposition) 29

XXXIV.—13

And (2) the way of Vohu Manah (good disposition, (a) of whic
thou toldst me, 29
(b) Which is well formed by Asha, (justice) (c) on which th
spirits of the Saviors progress; 29
(d) Which thou, O Mazdâh (mindful) hast assigned for th
clever, as one of the compensations which are at thy disposa

XXXIV.—14

Which 'choice' (compensation) O Ahura Mazdâh (lord mindful
give (1) to my corporeal life 29
Through the action of Vohu Manah (good dispositions); an
(2) to whomsoever belongs to-the-groups-of-those-who-labo
at-herding calving (cows); 29
(For your compensations consist of) good wisdom of the unde
standing, which causes prosperity-for-the-caste-of-laboring-me

XXXIV.—15

O Ahura Mazdâh, (lord mindful), with Vohu Manah (good disp
sition), and with Asha (justice), inform me of 29
The best teachings and deeds and speeches, and what praise of ou
You claim as Your due. 29
Through Xsthathra (power) grant that, according to Your w
humanity may be progressive. 3(

44.9

O AHURA Mazdah (mindful lord), this I ask of Thee: speak to me truly! 421
How may I accomplish the sanctification of those spirits 22
To whom Thou, the well-disposed Master of the Coming (Kingdom) Xshathra, 23
Hast pronounced promises about its genuine blessings, 24
Promising that those spirits shall dwell in the same Dwelling with Asha (justice) and Vohu Manah (good disposition)? 25

44.10

O AHURA Mazdah (mindful lord), this I ask of thee: speak to me truly! 426
(How) will (such a promise) properly nurture (1) (good) deeds, 29
—Which are the best qualities of these my followers' spirits—together with (2) utterances of humility? 27
(How) will (the promise) cause my (followers') settlements to prosper through Asha (justice)? 28
The aspirations of my mystic wisdom shall wish for Thy (second birth, SEE 48.5), O Mazdah (mindful)! 30

44.11

O AHURA Mazdah (mindful lord), this I ask of Thee: speak to me truly! 431
How will Armaiti (love) actually, in deeds, extend over those (persons) 32
To whom Thy spirit (religion?) was announced (as a doctrine)? 33
On account of whom I first was elected (acknowledged, M) (and whom I love); 34
All others I look upon with hostility of mentality! 35

II. Questions about Propaganda by War.

44.12

) AHURA Mazdah (mindful lord), this I ask of Thee:
speak to me truly! 436
low shall I, from among those whom I am addressing,
tell the Ashaist from the Drujist? 37
'o which of these two is the Enemy of life (opposed)? 38
)r shall I take it for granted that whoever opposes Thy
profit is an enemy and a Drujist? 39
Vhat is the real condition of affairs with him (the Druj-
ist)? Shall he not be considered an enemy? 40

44.13

) AHURA Mazdah (mindful lord), this I ask of Thee:
speak to me truly! 441
low may we drive off from us the Drujist? 42
exclaim, "Down with those who, being full of disobed-
ience, 43
) Do not strive to be together with Asha (justice), 44
) Nor desire to understand the problems of Vohu Ma-
nah (good disposition)." 45

44.14

AHURA Mazdah (mindful lord), this I ask of Thee:
speak to me truly! 446
low may I deliver the Druj into the hands of Asha (jus-
tice)? 47
hat I may smite them down (according to the promises,
OR, through the power) of Thy Words of (Thy) doc-
trines, 48
) that (even) within (OR, among) the Drujists (I) may
accomplish powerful destruction, 49
hat those torturers and haters may perish. 50

44.15

) AHURA Mazdah (mindful lord), this I ask of Thee:
speak to me truly! 451
Tell me) whether, in order to protect me, Thou hast taken control of this (opposition)? 52
Whenever the two hostile armies shall meet, 53
y those commands of righteousness which Thou shalt maintain, 54
'o which of the two Parties wilt Thou give victory? 55

44.16

) AHURA Mazdah (mindful lord), this I ask of Thee:
speak to me truly! 456
Tell me) who comes victoriously with Thy doctrines to protect those who are existent? 57
Do Thou who art) life-healing, clearly designate to me an established judge; 58
'o him, whosoever he be, to whom Thou wishest (to give this appointment as judge), 60
'o him may (then) Sraosha (obedience), with Vohu Manah (good disposition), then come? 59

44.19

) AHURA Mazdah (mindful lord), this I ask of Thee:
speak to me truly ! 471
How shall be punished) he who does not give (the above)
compensation to (me who earned it,) 72
To me) who (earned it) by uttering just teachings? 73
know what punishment will overtake him at the Last
(Day); 74
ut (tell) me what punishment will overtake him here in
this first (life)? 75

44.20

O People, you might as well obey me, as I shall let you
judge for yourselves :)
Have you prospered under the rule of the Daevas ? 476
As umpires between us) I shall ask those for the sake of
whose feeding 77
he Karapas and the Uxic give up the Cattle to Aeshma
(fury and rapine), 78
or whom the Kavays have made (the Cattle) lament
exceedingly, 79
nstead of, through Asha (justice), prospering pasturage,
so as to care for (the Cattle). 80

C. ENTRANCE INTO PUBLIC LIFE.

I. Creation *of the* Cattle: Its Choice of a Master.

XXXI.—9

(5) That, O Mazdâh Ahura (mindful lord), to thee belongs both Armaiti and the Shaper of the Bovine (creation) which was part of) the understanding of the (holy) Mentality. 12
(6) That when for (the cow) thou didst ordain a path (of freedom of will, following which) 12
She might repudiate the herdsman, and go to abide with the nomad 12

XXXI.—10

Then she chose for herself from among the two (possible) lords, (the herdsman or nomad) the herdsman who would follow her, 12
(Namely), the Ashaist, (who feels-that-it-is-his-mission-to-see-to it-that-all-things-that-belong to Vohu Manah (good-disposition) prosper, and who-in-return-is-prospered-by-him, 12
(Whereas) the nomad shall not get a share of Vohu Manah (good disposition)'s favorable-report (at the judgment, as in the verse 14) even though he should urge for it (so long as he will not herd cattle). 12

C. ENTRANCE INTO PUBLIC LIFE.

I. Creation *of the* Cattle : Its Choice *of* a Master.

51.7

O Mazdah (mindful), (Thou who art the) Fashioner of the Bovine (creation), the waters and the plants! 812
Through the most (bounteous Mentality) Spenta Mainyu, grant me Ameretat (immortality) and Haurvatat (health)
Which are full-of-vitality, and are, through Vohu Manah (good disposition), enduring in the holy doctrines. 14

44.16

O AHURA Mazdah (mindful lord), this I ask of Thee : speak to me truly! 456
(Tell me) who comes victoriously with Thy doctrines to protect those who are existent? 57
(Do Thou who art) life-healing, clearly designate to me an established judge ; 58
To him, whosoever he be, to whom Thou wishest (to give this appointment as judge), 60
To him may (then) Sraosha (obedience), with Vohu Manah (good disposition) then come ? 59

II. Capture *of* Ashaist Cult: Appointment as Judge

I. The Bovine Creation Demands Protection.

XXIX.—1

The soul of the Bovine (creation) complained to You:
For whose benefit did You fashion me? Who shaped me? 34
Fury (rages) against me; violence and cruelty, maltreatment and
roughness oppress me; 35
I have no herdsman except You: therefore (it is) You (I beg) to
procure me good pasture. 36

XXIX.—2

Then the Shaper of the Bovine (creation) asked Asha (justice)
"What was thy idea about a judge for the Bovine?" 37
"Did You make an energetic herdsman along with the pasture
when You made the Bovine (creation)?" 38
"On whom have You decided as her lord, who may repel the fury
(of the attack) by the Drujists?" 39

XXIX.—3

(Mazdâh (mindful) who was) with Asha (justice), answered to
the Shaper of the Bovine creation), For the Bovine do I not
know of a helper who would not be liable to do harm. 40
Those (savages) yonder do not comprehend how just (men
would) treat their dependents." 41
But (if there is no human helper), to whomsoever of living beings
I come as help, he is the strongest of living beings. 42

XXIX.—4

(Asha (justice) interrupts.) Mazdâh (mindful) is the (being)
most retentive of the plans, which have been performed by
Daevas, (gods) and men in the past; 43
And also of the plans which shall be performed in the future. 44
(And as to the present it is) he Ahura (Lord) who makes the de-
cisions; (it is) whatever he wills, (that) will happen to us. 45

XXIX.—5

("If that is so," said the Shaper of the Bovine creation, "then
shall both) my soul and that of the calving cow, urge Mazdâh
(mindful) with questions, 47
And placate him with outstretched hands, (praying that) 46
No destruction may affect the just-living farmer (who dwells)
among the Drujists." 48

I. Capture *of* Ashaist Cult: Appointment as Judge

44.6

O AHURA Mazdah (mindful lord), this I ask of Thee: speak to me truly! 406

Is the message I am about to proclaim genuine? 7

Does Armaiti (love) support Asha (justice) through deeds? 8

Dost Thou with Vohu Manah (good disposition) destine the Xshathra (realm) for these (believers)? 9

For whom but these (believers) didst Thou shape the fortune-bringing Cattle? 10

44.20

O People, you might as well obey me, as I shall let you judge for yourselves:)

Have you prospered under the rule of the Daevas? 476

As umpires between us) I shall ask those for the sake of whose feeding 77

The Karapas and the Uxic give up the Cattle to Aeshma (fury and rapine), 78

For whom the Kavays have made (the Cattle) lament exceedingly, 79

Instead of, through Asha (justice), prospering pasturage, so as to care for (the cattle). 80

XXIX.—6

(In answer to which) Ahura Mazdâh (Lord mindful) who kno
the decrees which (make) for wisdom, himself spoke:
("In as much as) neither overlord, nor rightly appointed jud
exists for thee,
Therefore I, who am the Fashioner, shaped thee for the farm
and pasturer."

XXIX.—7

This decree, which provided fat (pastoral) food for the catt
(and destined) the (cattle) milk-food for the hungry (farm
and pasturer),
(Was uttered by) Ahura Mazdâh (lord mindful) in agreeme
with Asha (justice), through his bountiful teaching.
(But the Bovine pair were at a loss for some one to enforce th
decree on earth, so they asked,) "What (man) hast thou
Vohu Manah (good disposition) who could tend us both amor
men?"

II. The Call of Zarathushtra as Teacher and Protector.

XXIX.—8

(Vohu Manah (good disposition) answered): "The only pers
known unto me here who has hearkened to our teaching
Is Zarathushtra Spitama; he is desirous of proclaiming th
(divine) thought,
For Mazdâh (mindful) and Asha (justice); so we will endow h
words with (attractive) sweetness."

XXIX.—9

Thereupon the soul of the Bovine (creation) lamented:
"(Woe is me that it is I) who must for a Preparer (for m
needs)
Put up with the impotent speech of an impotent man!
(I) who wished for myself a self depending (divine) ruler;
In what age shall he who may give me energetic help arise?"

XXIX.—10

(Zarathushtra speaks:) ("I beg) You, O Ahura (lord), and Ash
(justice) that You will give to these-two, (the soul of th
Bovine creation and the calving cow)
Such vigor and ruling power as gives peace of dwelling throug
Vohu Manah's (good disposition's) assistance.
As to me, O Mazdâh, (mindful), I have (in this my call to serv
thee) recognized thee as the original provider of supplies."

XXIX.—11

Where (else, except with thee, O Mazdâh) (mindful) is Ash (justice) and Vohu Manah (good disposition) and Xshathra (political power)? 6

So, O mortals, receive me among you that I may impart to you instruction for the great Magian cause. 6

Grant us help, now O Ahura Mazdâh (mindful lord)! (For) we intend to be) of service to such divinities as You. 6

III. Capture *of* Vohumanist Cult: Dualism Proclaimed.

I. Exhortation to the Faithful To Open their Ears to the Mystery.

XXX.—1.

But thus, O (souls) desirous (of hearing), I will utter (1) those things worthy to be remembered by the Expert-knower 6

(2) The praises for Ahura (lord), and (3) hymns (worthy) of Vohu Manah (good disposition), 6

And things well remembered with the aid of Asha (justice), and the propitious (omens) beheld through the lights (of the stars or of the altar-flames). 6

XXX.—2

Listen with your ears to the best (information); behold with (your) sight, and with (your) mind; 7

Man by man, each for his own person, distinguishing between both confessions, 71

Before this great crisis. Consider again! 72

III. Capture of Vohumanist Cult: Dualism Proclaimed

I. Repeated Exhortation to the Faithful To Open their Ears to the Mystery.

45.1

Now will I speak out: listen and hear, 481
You who, from far and near, have come-to-seek (my word); 82
Now (I exhort you) clearly to impress on your memory (the evil teacher) and his faults; (for) 83
No longer shall the evil Teacher—druj that he is!—destroy the second life, 84
In (the speech of) his tongue misleading to the evil life. 85

II. The Doctrinal Dualistic Foundation of Partisanship

45.2

Now will I speak out: At the beginning of life 486
The holier (Mentality) said to the (opposing Mentality who was) more hostile, 87
"Neither our thoughts, doctrines, plans, 88
Beliefs, utterances, deeds, 89
Individualities, nor souls agree." 90

III. The Good Spirit Teaches the Best Word of Agriculture.

45.3

Now will I speak out! Of that (which) at the beginning of life 491
The knowing AHURA Mazdah (mindful lord) said: 92
"Those who do not practise the Word, 93
As I consider and declare it, 94
They shall have woe at the end of life." 95

II. Revelation of the Doctrinal Root of the Division of the Parti

XXX.—3

At the beginning both-these Mentalities became conscious of eac other, 7
The one being a Mentality better in thought, and word, and deec than the (other Mentality who is) bad. 7
Now let the just (man) discriminate between these two, an choose the benevolent one, not the bad one. 7

XXX.—4

But when the twin-Mentalities came together, they produced 7
The first life, and lifelessness, and (settled) (on the state of) th last condition of existence, 7
The worst for the Drujists, but for the Ashaists the best mind. 7

XXX.—5

The Drujist chose between these twin-Mentalities, the one wh perpetrated the worst (deeds), 7
But he (1) who (was inspired) by the most Bountiful Mentalit that is clothed upon by the most adamantine stone-quarrie heavens as a garment, 8
And he (2) who cheerfuly satisfied Ahura Mazdâh (lord mindful) with sincere deeds, chose Asha (justice.) 8

. Revelation of the Dualistic Root of the Division of the Parties.

49.3

n our belief, Asha (justice) is set down as the means to
profit; 710
Vhile, on the contrary, in their teaching the Lie-of-the
Druj is set down as the means to harm; 11
onsequently, I zealously-insist-on communion with Vohu
Manah (good disposition), 12
nd on 'swearing-off' (renouncing) all association with the
Druj. 13

IV. Zarathushtra is Afflicted with Sickness: *the* Metallic Fire-test Drives him to Seek Help in a Vision.

XXXI.—6

(This is the best reward of life: namely), that Xshathra (realm which (the man who receives it) may for his (own concurrer advantage) increase for Mazdâh (the mindful one), throug Vohu Manah (good disposition); 11

May this best (reward) be granted to him who after having dis covered for himself, (the right solution to these followin problems that distress me), will tell me sincerely 11

(1) Asha (justice) 's mystic word (which is the secret) of Haur vatat (health) and Ameretat (immortality). 11

XXXI.—7

(2) Whether Mazdâh (mindful) was the first one to fill the glorie (of heaven) with lights (of stars or flames), 11

(3) Whether Mazdâh (mindful) through understanding create Asha (justice), and (4) whether Asha (justice) will maintai the best activity of Vohu Manah (good disposition), 11

(5) Whether Mazdâh (mindful) shall cause these (Asha an Vohu Manah) to prosper through the (Holy) Mentality, whic is ever the same until the present time. 12

XXXII.—7

The Expert-knower is not to commit any of these deeds of vio lence, whose (fatal) end, thou, O Ahura Mazdâh best knowest. 18

(He is not to commit any of them, even if tempted to do so) through a (well intentioned, misguided) desire for (proper) gain; 186

(For it was) such (a desire that) led (Grehma) to become no torious through his glittering sword of violence. 185

IV. Zarathushtra is Afflicted with Sickness; *the* Metallic Fire-test Drives him to Seek Help in a Vision.

51.9

ıd do Thou, O Mazdah (mindful), within (the nature of) both contending Parties, set satisfaction, as a token (of Thy healing Presence as a relief from the suffering caused by the disease which consumes me as if it were) ıe metal, molten through Thy red fire (which, as a sifter, shall) 818

ırm the Drujist, but profit the Ashaist. 20

XXXIII.—10

Distribute, O Mazdâh, from thy delight, all the pleasures of lif
Which were, and are, and are yet becoming; 24
And cause my-body to grow as-I-wish, with Vohu Manah (goc
disposition,) Xshathra (power,) and Asha (justice.) 24

XXXIII.—12

Arise up to me, O Ahura Mazdâh, (lord mindful) grant me (1
through Armaiti (love), vitality; 2
(2) Through the most bounteous Mentality, grant me strengtl
(3) through good Ada (retribution), 2
And through Asha (justice) (grant me) powerful might, (
and through Vohu Manah (good disposition) (grant) compe
sation. 2

XXXIII.—14

But, O Ahura Mazdâh (lord mindful), Zarathushtra offers as
oblation his own body, 2
And the first fruits of Vohu Manah (good disposition), 2
And the Sraosha (obedience) and Xshathra (power) of h
deeds and uttered words, through Asha (justice). 2

V. In Vision He Receives *the* Word *of* Immortalit

XXXI.—21

From the resources of his innate glory, Ahura Mazdâh (lord min-
ful) shall grant sustained communion 1(
And fulness of Haurvatat, (health) and Ameretat, (immortalit
and of Asha, (justice) and of Xshathra, (power) and Vol
Manah (good disposition) 1(
To whomsoever is a friend (to Ahura Mazdâh, (lord mindful)
mind and deeds. 1(

XXXII.—5

Therefore, you will defraud man of good life (here) and immo
tality (beyond) 1
Because with evil mind and bad speech (he, Grehma, verse 12)
the evil Mentality, 1
Advises the deeds with which he causes you, who are Daevas, a
the Drujist (man afore mentioned,) to perish. 1

V. In Vision He Receives *the* Word *of* Immortality

45.4

Now will I speak out (what is) the best of life: 496
Through Asha (justice), O Mazdah (mindful), have I discovered (1) Thee, who hast created Him (Asha); 97
(2) That Mazdah (mindful) is the Father of the working Vohu Manah (good disposition); 98
(3) And that Armaiti (love), who produces good deeds, is His daughter; 99
(4) And that the all-detecting AHURA (lord) is not to be deceived. 500

45.5

Now will I, who am the Utterer of this Word which is the best for mortal men to hear, 501
Speak out what the most bounteous AHURA Mazdah (mindful lord) said to me: 2
"Those who, for (the attainment of) this (mystic manthric Word) grant Me their obedience, 3
They shall come up with Haurvatat (health), and Ameretat (immortality), 4
With the deeds of the good (Mentality) Mainyu." 5

IV. By Rewards and Punishments will Ahura Mazdah Vindicate Zarathushtra as Judge.

45.6

Now will I speak out about the greatest (Being) of all 506
Through Asha (justice) praising Mazdah (mindful), who blesses all existent (beings)! 7
Let AHURA Mazdah (mindful lord) hear, through Spenta Mainyu (the bounteous Mentality), (the fact) 8
That I consulted Vohu Manah (good disposition) (as to) how I should adore (Mazdah, mindful), 9
Through whose (Mazdah's) understanding, may He, Vohu Manah, teach me the best (teachings ?)! 10

II. Prayer for General Conversion.

XXXIII.—8

O do Thou regard (1) the interests which I am advancing through Vohu Manah (good disposition), 235
(2) The hymn, O Mazdâh (mindful) (addressed to) one-like-You and (3) my grateful communions with Asha (justice), 236
And give me Your-twin enduring possessions of Ameretat (immortality) and Haurvatat (health). 237

XXXIII.—9

But let me O Mazdâh (mindful) bring the (holy) Mentality of these two (divine) companions who prosper (the) Ashaist (just) life 238
Unto the comfortable dwellings, with me, who have the best Manah (best disposition), 239
In thus arousing the support of these two (divinities) whose souls are accompanying each other. 240

45.7

Let the Preparers (for the conversion of the world), both those who were, and (those who) are (yet) becoming 512
Wish for the profits of the Compensations; 11
The successful soul of the Ashaist (abiding) in Ameretat (immortality) 13
With enduringness; (while) the Drujists shall endure griefs
And all this AHURA Mazdah (the mindful lord) creates through Xshathra (the coming of the kingdom). 15

45.8

Thou-shalt-seek-to-win (Mazdah, mindful) with such praises of reverence (as) for instance (this psalm:) 516
'With my (own) eyes shall I now behold (the heaven) 17
Of the good Mentality of word and deed; 18
Having, through Asha (justice), known AHURA Mazdah (the mindful lord), 19
To whom let us, in heaven, set down adorations for the filling of the (dwelling of praise, paradise) Garodman." 20

45.9

Him (Mazdah), along with Vohu Manah (good disposition), shalt thou seek-to-satisfy for us, 521
Because it is) He who, by His will, makes our fortune or misfortune. 22
May AHURA Mazdah (the mindful lord) through his Xshathra (realm) 23
Grant, for the group of herdsmen, prospering of our cattle and men 24
By the proficiency of Vohu Manah (good disposition), through Asha (justice). 25

XXXIV.—1

Among the foremost (of thy worshippers) we offer to thee, O Ahura Mazdâh mindful lord, through the mind of the good Mentality, 258

XXXIV.—2

All the deeds, speeches and hymns 259
Through which (deeds, speeches and hymns) 256
Thou shalt bestow Ameretat, (immortality) Asha, (justice) Xshathra, (power) and Haurvatat, (health) 257
And we bear the praises of thy grateful people, with a bounteousness, such as would gratefully follow along the paths of Asha (justice) 260
(Even) into the outer realms (of-the-heavenly-presence) of a (divinity) such as You, O Ahura Mazdâh (lord mindful)! 261

XXXIV.—11

Thus for (that Expert-knower) both Haurvatat (health) and Ameretat (immortality) (serve) for food 286
And Armaiti ever has caused the-two enduring and vital (divinities just mentioned,) to grow through the Xsathra (power) of Vohu Manah (good disposition) and through Asha (justice)
Thus, O Mazdâh (mindful), thou blessest the opponents of thy enemies! 288

45.10

How shalt thou, (O individual believer), with hymns of Armaiti (love), magnify 526
Him who is reputed to be AHURA Mazdah (the mindful lord) for eternity ; 27
Since through Asha (justice), and Vohu Manah (good disposition), He has (promised us) 28
That in His Xshathra (realm) we shall obtain Haurvatat (health) and Ameretat (immortality) ; 29
But we shall obtain that His (heavenly) dwelling through vitality and enduringness. 30

V. Supporting the Prophet is therefore the Chief Duty.

45.11

Whoever, therefore, in the future scorns (1) the Daevas 531
And (2) the men who scorn him (Zarathushtra), 32
And all others (luke-warm neutrals) except whoever is devoted to him (Zarathushtra), 33
Shall be considered, by the bounteous individuality of (Zarathushtra, who is) Savior and Master-of-the-house 34
As his Friend, Brother, or Father,—O AHURA Mazdah (mindful lord) ! 35

47.1

With Spenta Mainyu (the bounteous Mentality), and with the best Manah (disposition), 630
With the Xshathra (power), and Armaiti (love), AHURA Mazdah (the mindful lord) 33
Gives Haurvatat (health), and Ameretat (immortality) 32
For the deeds and speeches caused by Asha (justice). 31

48.1

When (Zarathushtra) shall overcome the Druj by retributions through Asha (justice), 654
When he arrives at what long since was announced 55
Through (the fate of) Daevas and the 'Doomed' (unbelievers), in (the realm of) Immortality, 56
Then, O AHURA (lord), (Zarathushtra) will, with profits, prosper (the faithful believer who) prays to Thee. 57

VI. Capture *of* Spenta-Mainyuist Cult: Coming *of the* Holy Ghost.

43.8

Therefore I, Zarathushtra, said to him at first : 336
"I would wish to be a genuine enemy to the Drujist, 37
But a vigorous support for the Ashaist, 38
So that I may plan for the developments of the now limited Xshathra (coming kingdom) 39
(With) as-much-(zeal)-as I am now praising and lauding Thee, O Mazdah (mindful)! 40

43.12

And at the same time, when Thou toldst me to answer him, "Depend on Asha (justice) for support!" 356
Then to me (Zarathushtra), who was not disobedient, Thou utteredst the command : 57
Thou hadst better arouse (thy prophecy) before the coming 58
Of Sraosha (obedience), together with the rich Ashay (compensation), 59
Who will distribute to both contending Parties compensations for their profit." 60

43.16

Yea, O AHURA Mazdah (mindful lord), inasmuch as Zarathushtra chooses the (bounteous Mentality) Mainyu of Mazdah (mindful), 376

He (Zarathushtra) teaches that each most bounteous (man) should to himself attach Asha (justice) 77
By living in a vigorous corporeal manner. 78
May Armaiti (love) (be found) in the Xshathra (realm) that ever beholds the Sun ; 79
Where, we pray, may Armaiti (love), with Vohu Manah (good disposition), to all grant a Compensation, through the instrumentality of the deeds they may have performed ! 80

45.8

Thou-shalt-seek-to-win (Mazdah, mindful) with such praises of reverence (as) for instance (this psalm :) 516
"With my (own) eyes shall I now behold (the heaven) 17
Of the good Mentality of word and deed ; 18
Having, through Asha (justice), known AHURA Mazdah (the mindful lord), 19
To whom let us, in heaven, set down adorations for the filling of Garodman (the dwelling of praise, Paradise)." 20

46.17

So that in (this) place of trouble, O Jamaspa Hvogva, 615
I am uttering for (all of) you utterances, not of indifferent matters, 16
But praises for the Preparer (Zarathushtra himself), who will-have-stood-for you together with Sraosha (obedience)
Who shall sift the Clever from the Foolish 18
Through Asha (justice), his clever advisory-manager, O AHURA Mazdah (mindful lord) ! 19

Song of the Spirit as Inspirer of War.

47.1

With Spenta Mainyu (the bounteous Mentality), and with the best Manah (disposition), 630
With the Xshathra (power), and Armaiti (love), AHURA Mazdah (the mindful lord) 33
Gives Haurvatat (health) and Ameretat (immortality) 32
For the deeds and speeches caused by Asha (justice). 31

47.2

Mazdah (mindful) **is the Father of Asha** (justice)! With this doctrinal thought 634
(Zarathushtra (1) declares) the best (treasure) of the most (Bounteous Mentality) Spenta Mainyu 35
With utterances through the tongue in the mouth of (good disposition) Vohu Manah; 36
And (2) works the deeds of Armaiti (love) with-both-his-hands. 37

47.3

Thou art the bounteous (father) of this Mentality, 638
Who hast shaped (1) the fortune-bringing Cow for this (Zarathushtra), 39
And (2) peace-bringing Armaiti (love) as her pasture, 40
When (the Mentality) consulted with Vohu Manah (good disposition), O Mazdah (mindful)! 41

47.4

The Drujists have apostacised from this bounteous (Father) of the Mentality (namely, Thyself), 642
O Mazdah (mindful)! But not thus the Ashaists; (for) 43
Though a man be no more than poor, yet should he, to the best of his ability, entertain the Ashaists; 44
(And, in addition,) if a man is powerful, he should effect evil for the Drujists. 45

47.5

And through that (Bounteous Mentality) Spenta Mainyu, O AHURA Mazdah (mindful lord), 46
Mayest Thou teach to the Ashaist what (doctrines and deeds) are the best; 47
But shall the Drujist, (who) lacks Thy good pleasure, 48
And dwells with the deeds of the Aka Manah (bad disposition) have-a-share of this (best reward)? 49

47.6

Mayest Thou, O AHURA Mazdah (mindful lord), give that (Best) thro' (Bounteous Mentality) Spenta Mainyu 650
(At) a distribution to both contending (Parties) by means (1) of the good Fire, 51
(2) And by the support of Armaiti (love) and Asha (justice), 52
(I feel sure that) this (distribution of the Best) will cause many who desire (the Best) to choose conversion (to it)!

VII. Zarathushtra is Accepted Publicly.

XXXI.—1

Minding these your commands, (O Gods), let us pronounce speeches 100
Unheeded by those who would, by the commands of Druj, destroy the substance of Asha (justice), 101
But most acceptable to them who will trust in Mazdâh (mindful). 102

XXXI.—2

But since the preferable path is not always obvious 103
Therefore, as (heaven) appointed arbiter and judge over both parties, 104
Will I go to you, that we may live in accordance with Asha (justice). 105

I. Public Self-consecration, and its Acceptance.

XXXII.—1

(All three classes) : The kinsman-lord, the worker and the priestly peer shall, O Daeva, (in spite of You) 166
Pray for the joys of Ahura Mazdâh (lord mindful) according to my conceptions, (says Zoroaster). 167
(The three classes answer:) May we be thy messengers, to repel those who hostilely decive You (O divine beings). 168

XXXII.—2

To them replied Ahura Mazdâh, (lord mindful), who is in communion with Vohu Manah (good disposition,) 169
By Xshathra, (power), with the gloriously sunny, well-befriending Asha, (justice), 170
"We have accepted (this) your holy, good, submissive confession (which we name Armaiti) ; she shall be Ours." 171

D. ESTABLISHMENT *of* MAGIAN MOVEMENT

I. Fight with *the* Daevas

II. Zarathushtra Vituperates his Rival Grehma to the Daevas.

XXXII.—3

(Zarathushtra to the Daevas): But you O Daevas are all as a seed (descended from) the Bad Mind, 172
And whatever mortal man will dare to reverence you, he shall be considered as belonging to the Druj (party), for he is proud, (the opposite of Armaiti (love,); 173
For you have become notorious, event to the seventh (region) of the earth, as being long since preceded by (the evil reputation of) your deeds. 174

XXXII.—4

Since it is due to you that the worst behaving men are called *daeva-darlings* 175
And are excluded from Vohu Manah (good disposition's) (fellowship in the congregation) 176
Perishing away from Asha (justice) and from the understanding of Mazdâh Ahura (mindful lord); 177

D. ESTABLISHMENT *of* MAGIAN MOVEMENT

I. Fight with *the* Daevas

. Failure in Conversion, and Demand on Mazdah for Vindication

46.1

Toward what earth shall I turn to flee? Whither shall I turn to escape? 536
The groups of the herdsmen do not offer me the satisfaction of support; 38
Nobody offers me (gifts) on the part of gentleman or of peer; 37
Neither do those who are princes of the land (favor me) because of the Drujist; 39
How shall I ever please Thee (by successful establishment of Thy cult), O AHURA Mazdah (mindful lord)? 40

46.2

I know, O AHURA Mazdah (mindful lord), the reason why I am so (despised as to be) impotent— 541
It is only because I possess so few flocks and followers! 42
I complain of this to Thee! Investigate this complaint, 43
And then support me as friendship would dictate! 44
But I specially ask instruction (as to how to attain) through Asha (justice) the possession of Vohu Manah (good disposition)! 45

XXXII.—5

Therefore, you will defraud man of good life (here) and immor
tality (beyond) 17
Because with evil mind and bad speech (he, Grehma, verse 12) o
the evil Mentality, 17
Advises the deeds with which he causes you, who are Daevas, an
the Drujist (man afore mentioned,) to perish. 18

XXXII.—6

(Grehma) has (so far) succeeded in perpetrating the many vio
lences through which he has become notorious; 18
(But) whether he shall (continue this success, here on earth) tho
alone knowest through thy Vohu Manah (good disposition) (
Ahura (lord); 18
(But of this I am sure: that) in thy Xshathra (realm) O Mazdâ
(mindful), Your doctrinal decision shall be given for Ash
(justice). 18

XXXII.—7

The Expert-knower is not to commit any of these deeds of vio
lence, whose (fatal) end, thou, O Ahura Mazdâh bes
knowest. 18
(He is not to commit any of them, even if tempted to do so
through a (well intentioned, misguided) desire for (proper
gain; 18
(For it was) such (a desire that) led (Grehma) to become no
torious through his glittering sword of violence. 18

46.3

When, O AHURA Mazdah (mindful lord) will those 'bully' (glorious) days arrive 546

When humanity's life will attain (the blessings) of Asha (justice) 47

Through the growing teachings of saviors (who will be men) of understanding? 48

(Who are they) to whom (Zarathushtra) will come with (good disposition) Vohu Manah to help? 49

For myself I choose (this mission), to fulfil (it), with Thy (aid), O AHURA (lord)! 50

46.4

But the Drujist is restraining those who are a-prospering of Asha (justice) 551

To prosper (the interests) of the cattle, or of the village, or of the province; 52

Being notorious, repulsive through his own deeds, 53

(So much so, that) who(ever) may despatch him from the (realm) Xshathra of life, 54

He will (1) be doing the community a service, and (2) be going-on, on the progressing paths of good teachings. 55

II. Rules How to Treat Converts.

46.5

Whatever well-informed person may have managed to withhold an Ashaist or Drujist 556

From keeping his vows or engagements (that are evil), 57

So as to come to a decision to live according to the divine observances, 58

That (above well-informed person) should give-due-public-notice (of that conversion) to some gentleman 59

(So that this gentleman might from then on) protect-the-convert from further maltreatment, O AHURA Mazdah (mindful lord)! 60

XXXII.—8

As is (well) known, (there was) among these (committers) c
violence a certain Yima (son) of Vivahvant, 18

Who in order to satisfy our men, gave pieces of beef to be de
voured. 18

I (certainly) expect to be (divided) from these (sinners) in th
discriminating-judgment, O Mazdâh (mindful)! 18

XXXII.—9

The prophet of evil, Grehma, with his pronouncements will destro
the words (which form) the understanding of life, 19

By hindering my wealth, the prized possession of Vohu Mana
(good disposition). 19

With these uttered expressions (of my thought (as a complaint
I appeal to thee, O Mazdâh (mindful), through Asha (justice)

XXXII.—10

(It is Grehma) who destroys (the effect of) my words, and wh
(1) preaches that 19

The cattle and the sun are the worst objects to behold, and (2
who makes Drujists out of clever (believers), 19

And (3) who destroys the cultivated lands, and (4) raises th
weapon against the Ashaist. 19

XXXII.—11

His followers would destroy my life. They have had many con
sultations with the Drujists, so as 19

(1) To deprive the (Ashaist) masters and the mistresses of th
possession of their inheritance, and 19

(2) To cause the Ashaists to apostacize from the Best Mind, (
Mazdâh (mindful), 19

XXXII.—12

(3) And by their speeches, to cause men to apostacize from thei
best deeds. 19

Mazdâh (mindful) spoke: "Bad are ye (1) who destroy the lif
of cattle with cries of joy, 20

And who (2) to Asha prefer Grehma, Karpa and the power favor
able to the Druj." 20

46.6

But whoever, when thus warned of the convert('s conversion), shall not go (to his side) to stand-up-for-him, 561
He shall-be-banished-to the genuine Houses of the Druj (he will be accounted a genuine Druj), 62
(Just as) a Drujist is most attractive to the Drujist, 63
(While) the Ashaist is dear to whomsoever is an Ashaist 64
Since (the time when) Thou createdst the first spirits, O AHURA Mazdah (mindful lord)! 65

III. Actual Struggle to Protect Converts (from Bendva?)

46.7

Whom, O Mazdah (mindful), wilt Thou commission as guardian for one-like-me, 566
Whenever the Drujist prepares to commit violence against me? 67
Unless he be some one of divine power like Thee, such as Thy Fire and Manah (mind), 68
Through the deeds of both of whom Asha (justice) is ripened for the consummation, O AHURA (lord): 69
This is the teaching I propose to proclaim to human spirits. 70

46.8

May not misfortune attain me through the deeds 571
Of any one who intends-to-commit-violence against my substance! 72
Rather, may his deeds (1) with hostility rebound on his own body, 73
(2) And restrain him from good life, O Mazdah (mindful),
(3) And, with hostility, fail to restrain him from the bad-life! 75

XXXII.—13

Through which Xshathra (power) of the above Asha (justice) Grehma will be degraded to hell, the dwelling of the Worst Mind, 202

(Where dwell) the destroyers of this life; and (then) O Mazdâh (mindful) he will complain, being moved by a desire 203

For the message of thy prophet, who (then) (however) will keep him from beholding Asha (justice). 204

XXXII.—14

Grehma (1) (plans) the subjection of this (Asha, justice); (2) long since he supports both the Kavayas and the powerful (Drujists) through his plans, 205

Which raises help unto the Drujist; 206

And (3) (he cries that) the cow is to be killed; and (4) he will burn (the Ashaist) who-repels-death from her (by being) of help to her. 207

III. Zarathushtra will Exult in Executing this Final Judgment.

XXXII.—15

But through these Ashaists, I will expel both the Karapans and Kavayites 208

Who will not permit the Ashaists to rule their lives as they wish (by the divine law of cattle herding) 209

Which (Ashaists) I pray will be borne (to heaven) the (dwelling of Vohu Manah (good disposition) by the twins (Haurvatat and Ameretat.) 210

XXXII.—16

All this is from that Best (divinity) who is teaching in the wide light (of the stars) (or of the altar-flame, (M) 211

Thou, O Mazdâh Ahura (mindful-lord), controllest whomsoever threatens me with destruction, 212

So that I may encourage the beloved (believers) by setting limits to the violence of the Druj, by (the words of) my mouth. 213

I. Hope for Rewards in This Life.

48.1

When (Zarathushtra) shall overcome the Druj by retributions through Asha (justice), 654
When he arrives at what long since was announced 55
Through (the fate of) Daevas and the 'Doomed' (unbelievers), in (the realm of) Immortality, 56
Then, O AHURA (lord), (Zarathushtra) will, with profits, prosper (the faithful believer who) prays to Thee. 57

48.2

Speak to me, O AHURA (lord)! For Thou art an Expert-knower! 658
Will the Ashaist overcome the Drujist (in this world) 60
Before the-beginning-of the Compensations (which) Thou hast thought out? 59
That would be a good Message to the world! 61

II. Punishment for Opposers and Waverers.

48.3

But, for an Expert-knower, (that) is the best of teachings 62
Which the beneficent AHURA (lord) is-teaching, with Asha (justice). 663
The Expert-knower who is one-like-Thee, O Mazdah (mindful), through the understanding of Vohu Manah (good disposition), 64
Knows bounteous secrets which-are-expressed-in-the-doctrines. 65

48.4

Whoever, O Mazdah (mindful), exercises his mind (now) through the better, (and then again) through the worse (meditations), 666

Who(ever) exercises his spirit with such uncertain deed and word, 67

Who(ever) follows the delights, wishes, and convictions of such uncertainty,— 68

Shall he, in Thy estimation, at last be separated from those who have done Thy Will (OR, who are worthy of being in several places; OR, of becoming confused)? 69

III. Right of Believers to Present Comfort.

48.5

May not bad rulers rule over us! (Rather,) may good rulers rule 670

With deeds (inspired by) good doctrinal thoughts, O Armaiti (love), (Thou) Best One! 71

Who), for (1) mortal men, dost perfect an additional-or-later-or-especial-birth, 72

But (2) for the Cattle (perfecting) that pasturage which should fatten It for our food. 73

48.6

O Armaiti (love), prized by (men of good disposition) Vohu Manah! 674

For (1) men, She produced good dwelling, enduringness, and vitality; 75

But for (2) that (Cattle), AHURA Mazdah (the mindful lord) with Asha (justice), caused plants to grow 76

At the birth of the first life. 77

48.7

Let Aeshma (fury of rapine) be put down; oppose cruelty!
Ye who wish-to-assure-yourselves of the reward of Vohu Manah (good disposition), 679
Through Asha (justice), to whose bond would wish to belong the bounteous man 80
Who shall abide in Thy Dwelling, O AHURA (lord)! 81

IV. Uncertainty Here and Hereafter.

48.8

O AHURA Mazdah (mindful lord), is the wealth of Thy good Xshathra (realm) (meant for me?) 682
Is (the wealth) of Thy Compensation (meant) for me? 83
Will Thy (realm and Compensation) please the faithful (believer) when it shall have been made manifest through Asha (justice)? 84
(This would indeed be) an incitation (M) OR, weighing-off (B) of the deeds of the good Mentality! 85

48.9

When may I know, O AHURA Mazdah (mindful lord), whether Thou rulest through Asha (justice), 686
Over-every-one from whom destruction threatens me? 87
It is no-more-than right that Thou shouldst tell me, in just words, the decrees of Vohu Manah (good disposition), 88
For (I Zarathushtra who am) the Savior would-like-to-know how his (my) compensation shall be given to him (me)?

V. Nobles must resign Luxury, enforce Security, gain Salvation.

48.10

When, O AHURA Mazdah (mindful lord), will men gain knowledge of the Message? 690
When will they expel the dregs of this (Haoma) intoxication? 91
Whereby is-practised-deceit by (1) the hostile Karapans 92
And (2) the bad land-rulers (who are) in (the position to) understand. 93

48.11

When, O Mazdah (mindful), will Armaiti (love) with Asha (justice), and Xshathra (power), 694
Come (to us) through (our being able to have) good dwelling, (and eventuate) in a pastoral realm? 95
Who will give us peace through bloody (slaughter) of the Drujists? 96
Unto whom will the doctrinal-thought of Vohu Manah (good disposition) enter (and with him abide)? 97

48.12

But these are the Saviors of lands, O Mazdah (mindful),
Who, with Vohu Manah (good disposition) and Asha (justice), 699
Strive to satisfy Thy teachings-or-doctrines through deeds,
They become conquerors of Aeshma (fury of rapine)! 701

I. Zarathushtra Utters Imprecations on his Successful Opponent.

49.1

Ever has Bendva hindered me, (and proved himself the) greater (of us two) 702

When I, O Mazdah (mindful), through Asha (justice), was trying to satisfy the misled (crowds)! 3

(O mindful Mazdah), come to my support with Thy good Ada (retribution), 4

And with the Vohu Manah (good disposition) (through whom) Thou (fore)knowest the (impending) destruction of that (Bendva). 5

49.2

But that Bendva's teacher (Grehma, that) apostate from Asha (justice), 706

That Druj, has long hindered me; 7

He fails to insist on having with him the bounteous Armaiti (love), 8

Neither, O Mazdah (mindful), does he counsel with Vohu Manah (good disposition). 9

49.3

In our belief, Asha (justice) is set down as the means to profit; 710

While, on the contrary, in their teaching, the Lie-of-the-Druj is set down as the means to harm; 11

Consequently, I zealously-insist-on communion with Vohu Manah (good disposition), 12

And on 'swearing-off' (renouncing) all association with the Druj 13

49.4

Who, through perverted principles, increase fury-of-rapine (Aeshma) and cruelty 714
Among the herd-prosperers, by their tongues' conversation, themselves not being herd-prosperers; 15
Whose own crimes they do not overcome with good works;
These may (yet) establish the divinities of the Daevas, through the spirits of the Drujists. 17
(OR, Away with them into the Dwelling of the Daevas! B)

49.5

May zeal and fat food (reward) him 718
Who, in spirit, communes with Vohu Manah (good disposition), 19
Because he is well-informed about Armaiti (love) through Asha (justice); 20
I judge all these belong into Thy realm, O Mazdah (mindful)! 21

II. Frashaoshtra is Urged to Become Defender.

49.6

O AHURA Mazdah (mindful lord), I beg You and Asha (justice) to declare 722
Your wisdom's (double) purposes in connection with 23
The proper solution of the problem 24
How to obtain a (ready) hearing for the spirit of One-like-You! 25

49.7

Hear, O Vohu Manah (good disposition)! Hear, O Asha (justice)! 726
Hearken Thou, O AHURA Mazdah (mindful lord)! 27
What peer, what gentleman (whose influence would enforce regulations) will initiate regulations 28
Whose observance would earn a good reputation for the group-of-those-who-labor-at-herding-cattle? 29

49.8

I beg of Thee, O AHURA Mazdah (mindful lord) to grant
(1) To Frashaoshtra the most blissful communion with Asha (justice); 731
And (2) to me, to attain the Good in the Xshathra (realm)
While (3) both-of-us-wish-to-be Thy messengers for ever-in-the-age. 33

49.9

Let the Prosperer (Ashaist believer) who was shaped (OR formed) to profit the world, listen to the teachings! 734
Let not him who (utters OR, possesses) the just Words have any communion with the Drujists; 35
Let the spirits (occupied in search) of the best Compensation join together; 36
Let both the man (Zarathushtra) and Jamaspa unite with Asha (justice)! 37

49.10

Whereupon, O AHURA Mazdah (mindful lord), Zarathushtra will commit to Thy Dwelling 738
(As treasury of merit of the 'mindful' divinity, the memory of) the good thoughts, souls, and adorations, 39
With the zeal and (loving) Armaiti-devotions of the Ashaists, 40
All of which, O (great ruler) Xshathra, mayest Thou guard with enduring energy (B; DOUBTFUL, M). 41

49.11

(But, on the other hand, for the evil man), the (psychopompic) souls, (carrying) foods, will go to meet 742
The bad administration, bad deeds, bad speeches, 43
And bad spirits of the evil-minded Drujists; 44
(Who) will be genuine (worthy and accepted) companions (to the inmates) of the Dwelling of the Druj! 45

49.12

O Asha (justice)! What sort of help hast Thou for me, Zarathushtra, who am calling to Thee? 46
With Vohu Manah (good disposition), what help hast Thou perhaps for me? 47
O AHURA Mazdah, with praises do I sue for Thy friendship, 48
Praying for whatever is best among Your compensating rewards! 49

II. Zarathushtra is Worsted: *and* in Despair Drives *the* Magians into Open Agricultural Country.

(Apparently belonging to the Close of the former Hymn, on) Zarathushtra's Exultation on Executing the Final Judgment.

XXXIII.—1

In accordance with these laws of the first life 214
The judge will enact, the most just decisions for the Drujist, as well as the Ashaist, 215
And for the man who combines the false and just actions (B) (and do whatever may suit the needs of the false and the just, (M) 216

XXXIII.—2

But whoever (1) by speech, word or deed do harm to the Drujist,
Or (2) converts one to the good (i. e., either injures or converts) or (3) instructs a fellow believer, 218
They (are those who are thereby) working for the (divine) will, and for the pleasure of Ahura Mazdâh (lord mindful) in the (great work of the) preparation. 219

XXXIII.—3

Who is a well wisher of the Ashaist, whether he be gentleman-by-birth or a worker, 220
Or an expert peer, or is zealous for the cattle O Ahura (lord),
Surely he will come to be on the pasturage of Asha (justice) and Vohu Manah (good disposition). 222

II. Zarathushtra is Worsted; *and* in Despair Drives *the* Magians into Open Agricultural Country.

IV. Zarathushtra is the First Prophet; Obedience to him Gains Paradise.

46.9

Who is that faithful (believer) who will be the first one 576
To teach me (by object lesson) to consider Thee the most helpful (divinity), 77
And the most bounteous lord (as) judge over deeds? 78
(On the contrary,) the believers are, with the aid of Vohu Manah (good disposition), seeking (to hear) from me 79
What Asha (justice) uttered to Thee, and what the Shaper of the Cattle uttered to Asha (justice). 80

46.10

(O AHURA Mazdah, mindful lord, grant) Xshathra (the power of the coming kingdom) through Vohu Manah (good disposition) as a Compensation to doers-of-right; (namely,) 583
Whatever any man or woman may contribute or give to me, (do Thou, O Lord, reward with) 81
What (spiritual gifts) Thou, O AHURA Mazdah (mindful lord), knowest to be best for life (OR, people); 82
And I will also urge these (rewarded people) to adoration of such-as-You 84
(When) I precede all of these (rewarded contributors) on to the Sifter's Bridge of Judgment. 85

I. Prayer for Acceptation.

XXXIII.—4

I, who, by praying, would, O Ahura Mazdâh (lord mindful) conjure away (1) disobedience and badness from (what the opponents think of) thee, 223

And (2) contrariness from the gentleman, and (3) the neighborhood of the Drujist from the group of laboring men, 224

And (4) cursing from the peer, and (5) poor farmers (fodder) (M) from the pasturage of the cattle; 225

XXXIII.—5

I who will invoke Sraosha (obedience) as the greatest of all (divinities) for help (to man) 226

Having reached (1) long life, (2) the realm of Vohu Manah (good disposition) 227

And (3) the Asha (justice) straightened paths, on which Ahura Mazdâh (lord mindful) dwells; 228

XXXIII.—6

I who, as priest (coming) through Asha (justice) from the Best (Mind) desire (to walk) the just (paths) of the Bounteous Mentality 229

Going (from us) (the Ashaist's priests) towards the pastures which advisory-managers ought to work through the (Vohu) Manah (disposition). 230

(For these two objects) I wish, O Ahura Mazâh (lord mindful) to consult together (both the Best (Mind) and the Bounteous Mentality) visibly. 231

XXXIII.—7

Come hither to me O you Best (divinities); come here personally, O Mazdâh (mindful) 232

Visibly, with Asha (justice), and Vohu Manah (good disposi-

46.11

Through their political power, the Karapans will join the Kavays 586
In destroying the (second) life of men through evil-deeds;
(Fools! whereas) their own souls and spirits shall terrify them 88
When they shall come to the Sifter's Bridge of Judgment!
As (fit) companions shall they be admitted to the Home of the Druj forever! 90

46.12

When, through the (help) of Asha (justice) among the vigorous (closer) relatives and (more distant) relatives 591
Of the Friendly Turas, there shall arise 92
Such-as-will, with zeal, prosper the substance of Armaiti (love); 93
Then shall AHURA Mazdah (the mindful lord), with the aid of Vohu Manah (good disposition), 94
In-the-consummation, give support to these (Friendly Turas). 95

46.13

Whoever satisfies Spitama Zarathushtra through preparations (for him) 596
Among men, (1) he is worthy to be heard of; 97
(2) And besides, he shall be given life (OR, people) by (the mindful lord) AHURA Mazdah; 98
(3) And shall have his substance prospered through Vohu Manah (good disposition); 99
(4) And he shall be considered well-befriended with Asha (justice). 600

tion); inform me how I may be heard before (M) or outside of (B) the Magians; (and, for this purpose) 233
Let reverent services of worship be (performed) clearly and manifestly among us. 234

II. Prayer for General Conversion.

XXXIII.—8

O do Thou regard (1) the interests which I am advancing through Vohu Manah (good disposition), 235
(2) The hymn, O Mazdâh (mindful) (addressed to) one-like-You and (3) my grateful communions with Asha (justice), 236
And give me Your-twin enduring possessions of Ameretat (immortality) and Haurvatat (health). 237

XXXIII.—9

But let me O Mazdâh (mindful) bring the (holy) Mentality of these two (divine) companions who prosper (the) Ashaist (just) life 238
Unto the comfortable dwellings, with me, who have the best Manah (best disposition), 239
In thus arousing the support of these two (divinities) whose souls are accompanying each other. 240

XXXIII.—10

Distribute, O Mazdâh, from thy delight, all the pleasures of life,
Which were, and are, and are yet becoming; 242
And cause my-body to grow as-I-wish, with Vohu Manah (good disposition,) Xshathra (power,) and Asha (justice.) 243

I. How to Form New Settlements.

50.1

Except Thy Asha (justice) or Thy Vohu Manah (good disposition), O AHURA Mazdah (mindful lord), 750
Whom may I, with certainty, invoke 51
To protect my cattle and myself? 52
On what help may my soul count? 53

50.2

How, O Mazdah (mindful), might (a man) seek (possession of) a fortune-bringing cow, 54
If he desire both (1) her and (2) the pasture? 55
By living justly among the many men who appreciate the comforts (OR, agricultural benefits) of the sun; 56
By settling open lands (OR, bad lands, as yet belonging to the bad Drujists) to be acquired OR, settled-down 'as a clever man' would do, cleverly; OR, which may be given as gifts. 57

he text is in a hopeless condition. This interpretation is as faithful s possible, yet is partially suggested by the context. It possesses the erit of agreeing with the practical interests of that civilization.

III. Prayer for Paradise.

XXXIII.—11

(Thou) (Asha) who art the strongest Ahura of Mazdâh (lord of mindful) and Armaiti (love), 244
Prospering, as if they were earthly substance, Asha, (justice) and Vohu Manah, (good disposition) and Xshathra (power), 245
Hear me, pity me, when to every man (shall come) retribution!

XXXIII.—12

Arise up to me, O Ahura Mazdâh, (lord mindful) grant me (1) through Armaiti (love), vitality; 247
(2) Through the most bounteous Mentality, grant me strength; (3) through good Ada (retribution), 248
And through Asha (justice) (grant me) powerful might, (4) and through Vohu Manah (good disposition) (grant) compensation. 249

XXXIII.—13

In order to grant me support, O thou wide glancing (divinity,) show me (that) the incomparable (riches) 250
Of thy realm, O Ahura (lord), (are) the compensations of Vohu Manah, (good disposition); 251
O bounteous Armaiti, (love) instruct the spirits through Asha, (justice). 252

XXXIII.—14

But, O Ahura Mazdâh (lord mindful), Zarathushtra offers as an oblation his own body, 253
And the first fruits of Vohu Manah (good disposition), 254
And the Sraosha (obedience) and Xshathra (power) of his deeds and uttered words, through Asha (justice). 255

50.3

But through Asha (justice) shall (legal right), O AHURA Mazdah (mindful lord), be (the portion of) this (pioneer); 758

(Getting possession) of what (settlements) the good (teaching, or teacher, Zarathushtra) taught him (to take possession of) with (wit) Vohu Manah and (good management or power) Xshathra; 59

And who, through the vigor of compensation (by paying an equivalent), (may acquire) 60

The nearest estate which the (nomadic) Drujists may (yet) share (for some time). 61

II. These Settlers are to Act as Missionaries.

50.4

Thereupon, when the Wisher (for a recently settled home) stands upon the path leading to the (above-mentioned) open (OR, bad, lands), then 765

I (Zarathushtra) will hear (these) faithful (home-seekers) (going) to (their new) dwelling (which, when occupied, will be full) of (grateful) praise; 64

And I, (Zarathushtra), praising You, O AHURA Mazdah (mindful lord) with Asha (justice) and the best (disposition) Manah, and Xshathra (power), 63

Will, (for this joyful information about new settlements) worship You! 62

50.5

As You (also) have rejoiced with-and-for-Your-prophet's (joy), 767

Therefore, O Mazdah AHURA (mindful lord), I have, through Asha (justice), aroused myself, 66

On-account-of Your visible and manifest help, 68

Through hand-sought (labor), which restores us (the faithful) to (prosperous) well-being (from the destitution consequent on the furious rapine of the Drujists)! 69

50.6

(I) Zarathushtra, (1) (who) through reverence am the friend of Asha (justice), 771

And (2) who give direction(s) to the settlements through my tongue,— 72

(I pray), O Mazdah (mindful), that (the Wisher-Settler) may (also) raise up his speech in a word (as I do), 70

And with (the aid of) Vohu Manah (good disposition) may teach the commands of my understanding! 73

50.7

(By thus enlisting missionaries) for You, O Mazdah (mindful), with Asha (justice) and Vohu Manah (good disposition), 776

I-will-yoke-on speedy runners, thick-set and strong, 74

With spurs of adoration of You, 75

Through which (runners) may You (and Your cause) drive on (to progress): and might You aid me (too, last, but not least)! 77

50.8

With these Verses, which are famous as (verses) of zeal, 78

I will, with stretched-out hands, encompass You, O Mazdah (mindful)! 779

You also, O Asha (justice), with the reverence of the faithful! 80

You also, (all Ye divinities), with the full ability of Vohu Manah (good disposition)! 81

III. But Zarathushtra Remains the Only Mediator.

50.9

I will come towards You, O Mazdah (mindful), and Asha (justice), 782
Praising (1) with these hymns, and with the deeds of (good disposition) Vohu Manah; 83
And when I shall rule-at-will over my Compensation, 84
Then shall I become recipient (thereof), caring for that of the well-disposed (faithful believer). 85

50.10

Thus, (1) whatever deeds I may have done before, 786
And (2) whatever (objects) interest the eye through Vohu Manah (good disposition), (still they are as nothing when compared to) 87
The lights (of the sky), the sun, the dawn ('the shimmering bull of days'); 88
All these, O AHURA Mazdah (mindful lord), and Asha (justice), exist for Your adoration! 89

50.11

I will preach that I am Your praise-singer, O Mazdah (mindful)! 790
And-may-I-be-this, O Asha (justice), as far as I am able, and can! 91
May the Creator-of-life, through the help of Vohu Manah (good disposition), 92
Prosper whatever genuine work is most suitable to His Will! 93

I. The Children of the Kingdom.

51.1

Asha (justice) will procure the good Xshathra (realm), which is a 'choice' and most productive destiny, 794
For those who, with zeal, through their deeds, practice the best (doctrines), 95
O (mindful) Mazdah ! (Grant that) I may effect (carry into execution, realize) that (realm) ! 96

51.2

First of all, O ahura Mazdah (mindful lord), assure me the Xshathra (realm) of Compensation, 797
And then Thine, O Asha (justice) ! and Thine, O Armaiti (love) ! 98
Through Vohu Manah (good disposition), oh do You grant profit to the worshipper of You ! 99

51.3

Thou, O Mazdah (mindful), art the first Teacher of those who 802
With their deeds, and in their tongue, commune with the utterances of Vohu Manah (good disposition) ; 801
May they attract (the attention of) Your ears, O ahura Mazdah (mindful lord), and O Asha (justice) ! 800

(Well) mayest thou ask all these (following questions:) 806

51.4

Where are the Compensations for griefs? Where may we find pity? 803

Where may (men) attain Asha (justice)? Where may a man establish the bounteous Armaiti (love)? 4

Where (may he establish) the best (disposition) Manah? Where, O Mazdah (mindful), (may He establish) Thy Xshathra (realm)? 5

51.5

Where may the Pasturer, having become a just man through his deeds, acquire cattle? 806

Will he (succeed in) doing so if, being of good understanding, he reverently prays to 7

Him who is a just Judge, ruling over both Compensations for the benefit of the 'clever' (believers)? 8

51.6

(The mindful lord) AHURA Mazdah (is He) who, at the last crisis of life, through His (power) Xshathra, distributes 810

(1) What is better-than-good to any one who prepares (the world) for His Will, 9

But (2) what is worse-than-bad to (every one) who does not distribute (contributions to Zarathushtra, SEE 44.19, or 46.1, 10, 18). 11

51.7

O Mazdah (mindful), (Thou who art the) Fashioner of the Bovine (creation), the waters and the plants! 812
Through the most (bounteous Mentality) Spenta Mainyu, grant me Ameretat (immortality) and Haurvatat (health)
Which are full-of-vitality, and are, through Vohu Manah (good disposition), enduring in the holy doctrines. 14

II. Opposition to the Prophet is Enmity to Humanity.

51.8

I shall speak for Thee, O Mazdah (mindful), about what (1) is threatened against the Drujist, and (2) what is wished-for (and promised) to him-who maintains Asha (justice). 816
(I shall speak thus because it is proper) to speak to the (intelligent man, referred to as the) Expert-knower; 15
(And besides, the prophet) rejoices through the Word which is told to the Expert-knower. 17

51.9

And do Thou, O Mazdah (mindful), within (the nature of) both contending Parties, set satisfaction, as a token (of the accuracy of my prophecy of the Judgment by) 819
The metal, molten through Thy red fire (which, as a sifter, shall) 18
Harm the Drujist, (but) profit the Ashaist. 20

51.10

Wherefore I am fearless; even those who would kill me here are only bringing me closer to my reward)
Whereas, he who would wish to kill me, not considering this coming event, O (mindful) Mazdah, 821
He (punishes himself by becoming) malicious towards the creatures that are existent, (and thereby becomes) a son of the Druj (and will therefore share their fate), 22
While I, (even though killed) will, for myself, call Asha (justice), that He may come with a good Compensation.

51.11

Such being the fate of my enemies, I would like to know) O (mindful) Mazdah, who is a friend to Spitama Zarathushtra? 824
Is it not he) who has consulted with Asha (justice)? Who (has produced or sought) bounteous Armaiti (love)? 25
Or who, as a just (supporter) for the Magian Cause, showed himself to be considerate of Vohu Manah (good dispositon)? 26

51.12

Returning to my enemies,) not very much did (Kik,) that pederast (or, vulgar fellow) of the Kavay-tribe ingratiate himself with me 827
When at the bridge (or passage) of (the) earth (a mountain pass?) he refused hospitality (1) to Zarathushtra Spitama
And (2) to both (the oxen?) shivering with cold, whom he (Zarathushtra) was driving along (ALL UNCERTAIN). 29

51.13

Thus the spirit of the Druj destroys the genuine (reward) of the straight (path); 830
And his soul trembles at the Bridge of the Sifting which will make manifest (his deeds), 31
(Giving access to the other world, M)
And through his deeds, and (through whose evil words of their) tongue, the Druj have perished from the path of Asha (justice). 32

51.14

(Even) the friend(ly disposed) Karapans do not cultivate their pasture properly by the proper rules; 833
They effect, by their deeds and doctrines, griefs for the Bovine (creation); 34
Which doctrine will at last bring (the Karapans) into the Dwelling of the Druj! 35

51.15

(On the contrary, when) AHURA Mazdah (the mindful lord) shall, as first-comer, come into Garodman (the Dwelling of Praise). 537
I, Zarathushtra, expect, through (having produced) profits for Asha (justice), and through Vohu Manah (good disposition), 38
The Compensation which I taught to the Magians. 36

III. Vishtaspa Assumes Leadership of Heroes.

XXVIII.—4

To the utmost of my ability, will I teach men to seek Asha (justice)! (And this will I do) 12

XXVIII.—1

With outstretched hands; and by reverent prayer for support, O Mazdâh, (mindful) 1

I will entreat, as the first (blessing) of the Spenta Mainyu (bountiful mentality)—that all (my) actions, (may be performed) with (the aid of) Asha (justice), 2

(That I may receive) the understanding of Vohu Manah (good disposition), and that I may thus satisfy the Soul of the Bovine (creation), 3

XXVIII.—2

(And this do I) who entreat You, O Ahura Mazdâh, (lord mindful) through Asha, (justice) 4

To grant me both lives, that of the body and of the mind, 5

With the felicity with which Mazdâh, through Asha, supports (those to whom) Mazdâh (mindful) gives the two-lives for their comfort; 6

III. Vishtaspa Assumes Leadership of Heroes.

V. Praise for the Supporters of his Cause.

46.14

(Would you like to know) who is (one of these, namely,) a friendly Ashaist? 601
(One) who would like to be-heard-from-for-the-Magian-Cause along with Zarathushtra 2
In the crisis (of political establishment)? (It is) Kavay Vishtaspa! 3
(He is,) O AHURA Mazdah (mindful lord), (one of those) whom Thou wilt (surely) unite (to Thyself) in Thy same Abode (of Praise, Garodman); 4
Them (from among the people) am I inviting with utterances of Vohu Manah (good disposition)! 5

46.16

O Frashaoshtra Hvogva, go thou with the faithful to 610
Where we both desire to be, (namely), with those-who-are-Beloved ; 11
Where Armaiti (love's well-being) follows along with Asha (justice), 12
Where are found the treasures of Vohu Manah (good disposition), 13
And where (the mindful lord) AHURA Mazdah dwells and prospers the Xshathra (kingdom). 14

VI. Partisanship with Zarathushtra Essential to Gain Paradise.

46.15

I will inform you, O you (clansmen of) Haechataspa, and of Spitama, 606
How to sift the Clever from the Foolish : 7
— — — — — — — — (MISSING ?)
With these deeds you maintain for yourselves Asha (justice) 8
Through the first decrees of (the lord) AHURA. 9

XXVIII.—3

(And this do I) who will sing hymns to You O Ahura Mazdâh, through Asha (justice) and Vohu Manah (good disposition), as never before; 7

And (I will) also (sing hymns to) those (faithful believers) for whom Armaiti prospers the never decreasing realm-of-Xshathra; 8

Hither, (O you divinities, come) to my support; come to my call! 9

XXVIII.—4

(And this do I) who with Vohu Manah (good disposition) am mindful to watch over the Soul of the Bovine (creation), 10

And who knows (with what) compensations are rewarded the deeds of (the kind inspired by) Ahura Mazdâh. 11

To the utmost of my ability, will I teach men to seek Asha (justice)! 12

XXVIII.—5

O Asha (justice)! When shall I through thee behold Vohu Manah (good disposition) as an Expert-knower, discovering-or-attaining, (among the Magian tribe) 13

The throne, and (the tribe-men's) Sraosha-(obedience) for (the prospering of the cause of) the most powerful (mindful)-Mazdâh Ahura-(lord)? 14

With this mystic word (of promise B) I will cause those savages to choose (the cause of) the greatest Mazdâh Ahura-(mindful lord). 15

46.17

o that in (this) place of trouble, O Jamaspa Hvogva, 615
am uttering for (all of) you utterances, not of indifferent matters, 616
ut praises of the Preparer (Zarathushtra himself), who-will-have-stood-for-you together with Sraosha (obedience)
Vho shall sift the Clever from the Fools 18
hrough Asha (justice), his clever advisory-manager, O AHURA Mazdah (mindful lord)! 19

ALTERNATES for lines 615-617:

Vhere I shall mention your misfortunes only, so as to arouse Mazdah's pity, B.
Vhere I shall sing in metred, not unmetred lines, M.

46.18

his is the sifting-conclusion of my understanding, and of my mind: 624
Whoever to me concedes the best our age (affords in the way of recognition or contributions), to him would-I-by-teaching (promise) 20
he best (treasures) of my wealth, with the Vohu Manah (good disposition); 21
ut I will oppose hate to those-who-hate us, 22
And in doing so, I consider), O Mazdah (mindful), that I am, through Asha (justice), satisfying Your Will.' 23

46.19

Vhoever, through the inspiration of Asha (justice) may genuinely cooperate with me, Zarathushtra, 625
Doing those deeds) which suit my will, 26
These deeds) will earn for him future Compensation, 27
nd with all (other) expected (rewards in Paradise), a pair of calving cows (on the 'pasture of Asha'? SEE 33.3) 28
nd mayest Thou, O Mazdah (mindful), effect these (promises) (to those) whom (they) best (suit)! 29

XXVIII.—6

O Mazdâh Ahura-(mindful lord), come with long life of Asha (justice) gifts, with Vohu Manah (good disposition), 16
With just utterances, and give (these) to Zarathushtra as the means-of a vigorous support. 17
(Then, give these) to us, that we (thereby) may overcome the hostilities of the enemy. 18

XXVIII.—7

Grant, O Asha (justice), this compensation: namely, the felicities of Vohu Manah (good disposition); 19
Grant, O Armaiti (love), the wish of Vishtaspa and of myself; 20
O Thou greatest Ruler, grant a (ready) hearing unto him-who-prepares with the Word. 21

XXVIII.—8

For the best do I entreat the Lord Ahura, like willed with thee the best Manah-disposition, 22
And with the best Asha's-justice, supplicating Asha (justice) for (1) the hero Frashaoshtra, and (2) me, 23
And (3) for whomsoever thou wouldst grant Asha-(justice) for all the age of Vohu Manah (good disposition.) 24

XXVIII.—9

We would not vex You by those supplications, O Ahura Mazdâh (mindful lord), (nor would we vex) the best Manah-(good disposition), 26
Because of these (expected) benefactions; rather would we haste to offer praise 25
(To) You, who are the best prosperer of human wishes for profit (here below and in) the Xshathra-realm (to come). 27

III. Supporters of the Prophet are Heroes and Saints.

51.16

But Kava Vishtaspa attained (more than) these (both rewards); together with the rule over the Magian tribe, 839

Through Asha (justice) as advisory-manager, and through the Verses of (good disposition) Vohu Manah, he attained Chisti (SOPHIA, or wisdom); 40

Thus, for us (the faithful) is AHURA Mazdah (the mindful lord) bounteous-at-wish. 41

51.17

Frashaoshtra Hvogva has shown (and promised) to me (as wife his daughter's) prized body. 842

(Now,) in-order-that I may attain (to be) the recipient of Asha (justice), may the ruling AHURA Mazdah (mindful lord) 44

Grant (to me) her desired (body) for the benefit of her good spirit (that she may be saved through me as husband, SEE 53.3)! 43

51.18

May Jamaspa Hvogva, glorious with riches, choosing this Chisti (SOPHIA, wisdom, daughter of Zarathushtra, whom he marries in Yasna 53) 845

Through Asha (justice) (also) partake in that Xshathra (realm) of (the good disposition) Vohu Manah; 46

May AHURA Mazdah (the mindful lord) grant to me that they may find support with Thee (Ahura Mazdah)! 47

51.19

O Maidyomangha-Spitama! He (Zarathushtra) who has given that (prize of verse 18, his daughter Chisti) to this (Jamaspa), 848

Who, as having known through his spirit the (first) life, is wishing again the (the second), 49

XXVIII.—10

O Ahura Mazdâh (lord mindful), crown with attainments the desire of such clever (persons) 29

As thou knowest, through Asha (justice) to be both (1) worthy and (2) of Vohu Manah (good disposition) 28

(And this I pray because) I know that supplicatory words reach You, and are effective. 30

XXVIII.—11

I who am to protect (the worship of) Asha-(justice) and Vohu Manah (good disposition) for ever, 31

(I beg) thee, Mazdâh Ahura (mindful lord) to reveal to me (the truth), so that I may (be able) to proclaim 32

What is the development of the (present) first (dispensation of) life out of thy Mainyu (mentality) (as if it was being uttered) through thy mouth. 33

Says that thou (hast) the better (part) of life, having (practiced) the decrees of (mindful) Mazdah through thy deeds. 50

51.20

That (better part which is) a profit of yours, all (you like-willed four leaders of the four preceding verses 15-19, Vishtaspa, Frashaoshtra, Jamaspa, and Maidyomangha), (I repeat, that better part induces you) to give (utterance to) 851

Utterances with which Armaiti (love), with Vohu Manah (good disposition) being worshipped with reverence, 52

Will grant Asha (justice) as a support of Mazdah (mindful). 53

51.21

I desire a good Compensation (such as) this : to grow bounteous through the influence of Armaiti (love); 856

Such a person is prospering Asha (justice) with his doctrinal (thought SOPHIA, wisdom) through his utterances, deeds, and spirit ; 54

(To such a person) will (the mindful lord) AHURA Mazdah through Vohu Manah (good disposition), grant the Xshathra (realm or power). 55

51.22

If (the mindful lord) Mazdah AHURA knows among (any of the men) who were, and who (yet) are (living, 858

Any persons) to whom because of their hymns the best (reward) from Asha (justice, is) yet (to come), 57

These (men, like the above-mentioned four heroes), even by their names will I worship (publicly and individually); and into their presence will I enter with praise ! 59

IV. Induced by a Matrimonial Alliance Jamaspa Joins *the* Magian Movement.

I. Marriage Ceremony.

53.1

The best riches that have been heard of are those of Zarathushtra, 860

Since (the mindful lord) AHURA Mazdah grants to him by Asha (justice) 61

For all eternity (1) felicities, (2) a good life, and (3) (the conversion of) those who deceived him; 62

And Zarathushtra prays that his followers) may learn to formulate-correctly the utterances and deeds of the good spirit-of-religion. 63

53.2

And may Vishtaspa and (Maidyomangha) the Zarathushtrian son of-the-Spitama-family, and Frashaoshtra, 866

Establish the straightly just paths of the spirits for whom (the lord) AHURA has appointed Saviors 67

Who strive through utterances and deeds (inspired by Vohu) Manah (good disposition) 64

To utter cheerfully hymns for the adoration of (the mindful) Mazdah (in order to give him) satisfaction. 65

53.3

O Pouruchista, daughter of Haechataspa, 868

Thou youngest of the daughters of Zarathushtra, 69

Zarathushtra) gives to thee this (Jamaspa as a husband who will) impress (on thee) communion with Vohu Manah (good disposition), Asha (justice), and Mazdah (mindful); 70

So take counsel with thy understanding (so that it may become) most bounteous (when it has become full) of well-disposed Armaiti (love). 71

53.4

(The bride speaks:) Him will I emulate! (The bridegroom speaks:) (Her) will I choose 872

Who-shall-generously-distribute-service to father, husband, pasturer, gentleman, Ashaist and pagan! 73

(The bride speaks:) The sunlit fruit of (good disposition) Vohu Manah shall be mine (I shall have a child? M) 74

(The bridegroom speaks:) May (the mindful lord) AHURA Mazdah grant it to (thy) good spirit for all eternity! 75

53.5

(Zarathushtra speaks:) I utter admonitions to those who are being married, and to maidens; 876

(That which) I am counseling to you, you should heed, remember, and realize, 77

Striving for the life of (good disposition) Vohu Manah, 78

Vying with each other in Asha (justice), and spiritual precepts: thus shall you be happy! 79

53.6

Thus shall you be genuine men and women (husband and wife?) 880

For, can you discover any advantage in belonging to the party of the Drujists? 1

For what the Drujists desire shall be kept away from their bodies: AHURA Mazdah (the mindful lord) shall present bad food to those who (then shall be) crying 'woe', and shall withdraw comfort from the law-scorning Druj; 2

Thereby (with these other contrasting actions) you destroy the spiritual life (for yourselves). 3

53.7

But to you (the newly-married pair) shall be (granted) the Compensation of the Magian Cause 884

In-the-measure-that most hearty zeal (therefor) be rooted in your body 5

But if you dismiss (abandon) the Magian Cause, you shall at the last cry 'woe!' 6

When the spirits of the Druj dodge downwards, and disappear! 7

II. The Bride-groom is Goaded to Conversion by the Sword.

53.8

Thereby let all the malefactors be deluded through Causes other (than the Magian) 888

Through whose good rulers peace shall be given to the dwellings and villages; 90

(On the contrary, let the malefactors through whom are effected) murder and bloody deed, let them all be abandoned, and cry upwards in vain; 89

Let the greatest torture attack those captives of destruction—and let that occur soon, too! 91

53.9

(Vagabond nomads) shall reach the Place of Decay with the Malefactors who, being law-scorning, and, as to their bodies, doomed, 892

Are seeking to degrade the worthy (Magians). 93

Where is the (Ashaist) lord who will deprive them of freedom and of life, 94

(And establish) the (Kingdom) Xshathra, by which, O (mindful) Mazdah, Thou shalt give, to the Poor man, who lives justly, that Better (part)? 95

The Spiritual Message of Literature,

A Manual of Comparative Literature,
With Outlines for Study, and Lists of Important Books.

By **Kenneth Sylvan Guthrie,**

A.M., Harvard; Ph.D., Tulane; M.D., Medico-Chirurgical, Phila.

A fascinating GUIDE TO READING for every Reader,
Suitable for *Literary Clubs, Institutes, Schools, Colleges.*

It forms an unusually liberal education in Literature.
It gives the spiritual gist of the world's best lyric poetry.
It shows where the greatest thinkers agreed or differed.
It enables you to form mature literary judgments.
It directs your efforts to the most fruitful fields.

The Racial Contributions to the World's Ideals
are gathered from Hindu, Persian, Muhammadan, Mongolian, Egyptian, Babylonian, Zoroastrian, Greek, Mexican, Malagasy, Slav, and Icelandic Sources.

The Great Legends of the World
are studied in their elaborations by Aeschylos, Plato, Kschemisvara, Dante, Calderon, Goethe, Shelley, Quinet Tennyson, Longfellow, Hardy, Moody, and others.

The Great World-Dramas of Salvation
by Kebes, Augustine, Spenser, Bunyan, Byron, Ibsen, Hugo, Tolstoi, Krasinsky, Madach, Wilbrandt and Campoamor and others are explained in simple words.

Recommended by Vice-Chancellor HALL, of Sewanee.

Dr. MATTHEW WOODS, of PHILADELPHIA, writes of it:
I have carefully gone over the manuscript of Dr Guthrie's exceedingly interesting book, and have found in it, combined with much original thought, the learning of a studious life. It cannot fail to make a profound impression.

Net price, 350 pages, cloth bound, post-paid, $ 1.60 .

Each Copy is inscribed by the Author; to get a copy, write name and address on this sheet, tear it off, and forward it, with the money, to him.

The Comparative Literature Press,

BROOKLYN, N.Y.: 182 Monroe Street.

LONDON: Hendersons', 66 Charing Cross Road.

Numenius of Apamea

the Father of Neo-Platonism:

Works in Text and Translation, Life and Teachings.

By **Kenneth Sylvan Guthrie,**

A.M., Harvard; Ph.D., Tulane; M.D., Medico-Chirurgical, Phila.

For the first time in any modern language, the writer here resurrects Numenius from the oblivion of 1700 years, in a definitive edition, for the sake of which he visited the Escorial Library in Spain, to rescue a supposed work of Numenius, which turned out to be already published among the works of Plotinus. Besides adding to the fragments, he gives a complete translation, and explains Numenius's great importance under the following heads:

1. How was Numenius the Father of Neoplatonism?
2. His Life, and significance as philosopher, poet, humorist, man of the world, and revealer of mysteries.
3. His teachings about Matter.
4. The World as a divine Harmony.
5. The supreme Divinity.
6. The subordinate Divinity.
7. The World-divinities.
8. Theology.
9. Psychology and Ethics.
10. Purpose of Life: the threefold Salvation.
11. Mysticism, true and false.

A German edition is published by B.G.Teubner, Leipzig An English Edition will appear in the Bohn Library, of Messrs G.W.Bell's Sons, London. Ask information of

The Comparative Literature Press,

182 Monroe Street, BROOKLYN, N.Y.

Plotinos, his Life, Times and Philosophy

By *Kenneth Sylvan Guthrie, A.M.*, Harvard, *Ph.D.*, Tulane.

This is a lucid, scholarly systematization of the views of Plotinos, giving translation of important and useful passages. It is preceded by a careful indication and exposition of his formative influences, and a full biography dealing with his supposed obligations to Christianity. Accurate references are given for every statement and quotation. The exposition of, and references on Hermetic philosophy are by themselves worth the price of the book.

Dr *Harris*, U.S. Commissioner of Education has written about it in the highest terms. Dr. *Paul Carus*, Editor of the *Open Court*, devoted half a page of the July 1897 issue to an appreciative and commendatory Review of it. Among the many other strong commendations of the work are the following:

From *G.R.S. Mead*, Editor *The Theosophical Review*, London:

It may be stated, on the basis of a fairly wide knowledge of the subject, that the summary of our anonymous author is the CLEAREST and MOST INTELLIGENT which has as yet appeared. The writer bases himself upon the original text, and his happy phrasing of Platonic terms and his deep sympathy with Platonic thought proclaim the presence of a capable translator of Plotinos amongst us . . .

To make so lucid and capable a compendium of the works of so great a giant of philosophy as Plotinos, the author must have spent much time in analysing the text and satisfying himself as to the meaning of many obscure passages; to test his absolute accuracy would require the verification of every reference among the hundreds given in the tables at the end of the pamphlet, and we have only had time to verify one or two of the more striking. These are as accurate as anything in a digest can rightly be expected to be. In addition to the detailed chapters on the seven realms of the Plotinic philosophy, on reincarnation, ethics, and æsthetics, we have introductory chapters on Platonism, Aristotelianism, Stoicism, and Emanationism, and on the relationship of Plotinos to Christianity and Paganism.

Those who desire to enter into the Plotinian precincts of the temple of Greek philosophy by the most expeditious path CANNOT do BETTER than take this little pamphlet for their guide; it is of course not perfect, but it is undeniably THE BEST which has yet appeared. We have recommended the T.P.S. to procure a supply of this pamphlet, for to our Platonic friends and colleagues we say not only YOU SHOULD, but YOU MUST read it.

Human Brotherhood, Nov. 1897, in a very extended and most commendatory review, says: TOO GREAT PRAISE COULD HARDLY BE BESTOWED upon this scholarly contribution to Platonic literature.

Net price, cloth bound, post-paid, $1.31.

The Comparative Literature Press,

BROOKLYN: 182 Monroe Street.

LONDON: Luzac & Co., 46 Gt. Russell St., W.

The Message of Philo Judæus

By **Kenneth Sylvan Guthrie,**

A.M., Harvard; Ph.D., Tulane; M.D., Medico-Chirurgical, Phila.

Next to Plato, Philo Judaeus is the author whose discursive and incidental manner of treating the deep truths of life makes the modern searcher after facts, who has no time to waste, most despair. Here however Philo's teachings are so thoroughly systematized that a single glance will explain to even the casual reader just what and where Philo speaks of

His Life and Works
Allegoric Interpretation and Mysteries
God
Our World
Human psychology and ethics
Church and Sacraments; the Eucharist.
Spirit and Inspiration.
Eschatology.
Salvation.
Who were the Therapeuts?

Philo Judaeus is important because he is the fountain-head not only of Neo-Platonism, but also of that Graeco-Egyptian theology which gradually conquered the civilized world, and which cannot be understood without him

'Congratulations on your splendid analysis of Philo!'
Albert J. Edmunds, author of 'Buddhist & Christian Gospels'

Highly recommended by
Prof. Nathanael Schmidt, *of* Cornell *University:*

I have recently gone through with some care *The Message of Philo Judæus* which you were good enough to send me. It seems to me that you have rendered a real service to many by this classified outline of Philo's utterances on important subjects. The chapter on the *Therapeuts* also appears to me very useful. The idea suggested on p. 86 that Philo's *Therapeuts* may be a sort of Utopia, like Plato's *Republic*, is well worth considering.

Net price, cloth-bound, post-paid, $ 1.31

The Comparative Literature Press,
BROOKLYN: 182 Monroe Street.
LONDON: Luzac & Co., 46 Gt. Russell St., W.

The Greek 'Pilgrim's Progress'

Generally known as *The* Picture, by Kebes,

A disciple of Sokrates, and the friend of Plato.

This book is one of the few treasures of antiquity which has not grown old. Without the cutting out of a single passage, it can be read with pleasure and profit at the present day. It is short enough to be read at a single sitting.

It sets forth in picturesque imagery and scientific ideals the *Progress and Ascent of the Soul.* The human soul, passing through the Gate of Life, must, under the guidance of *Scientific Recognition,* avoid the mazes of the wrong uses of the sciences. By acquiring virtues, it climbs the *Mountain of True Culture* to the Temple of Happiness, whence it returns to guide upwards souls still below. Its divisions are

I. The Gate of Life, and its Delusions.
II. The Road upwards to Happiness.
III. Those who Fail, and Why.
IV. The Value of Science.
V. What is Good and Evil?

The book might be called a

Panorama of Modern Scientific Ideals of Life.

Kenneth Sylvan Guthrie has turned it into English and drawn the explanatory illustrations. It is printed and ornamented in a symbolic style suitable to the text. Handsomely bound, postage paid, *net,* 79 cts.

The Comparative Literature Press,
BROOKLYN: 182 Monroe Street.
LONDON: Luzac & Co., 46 Gt. Russell St., W.

Of Communion with God,

By *Kenneth Sylvan Guthrie, A.M.*, Harvard, *Ph.D.*, Tulane.

In Four Books: *Of Love; Of the Presence of God; Of Adoration; Of Peace.*

It was the aim of the Author to write a book of *Devotion*, freed from the MYSTIC INCOHERENCE of the *Theologia Germanica*, and from the repulsive BLOODY DOGMATISM of other books that have frightened so many souls away from personal communion with God by identifying in their minds *Devotion* with the immoralities of *Vicariousness* and *superstitious Fanaticism*.

How far this attempt has succeeded the following words tell:

THE LITERARY WORLD: Is not unworthy to be laid alongside of GOLD DUST and the IMITATION AS FOOD FOR THE SOUL IN ITS MOST SACRED HOURS. Are these meditations all your own, Mr Guthrie, or are they translations or adaptations? . . Not very long ago, in speaking what were intended to be words of high commendation for a little devotional work . . we used language which has been erroneously and unfortunately interpreted as implying a doubt of its originality. Perhaps our language was open to that interpretation, though in comparing the book with GOLD DUST and the IMITATION, and asking the author in a tone of friendly familiarity whether his meditations were his own, or the adaptations or translations of another's, we meant not disparagement, but COMPLIMENT, and to signify our sense of the UNUSUAL MERIT of his pages. We wish now to make the expression of that sense plain and unequivocal, and to say in so many words what we aimed to say then by implication, that the book, though small and easily to be overlooked, IS ONE OF THE STRIKING AND REMARKABLE BOOKS OF ITS CLASS, THE LIKE OF WHICH SELDOM APPEARS, and that Mr Guthrie is its true author.

Dr MIEL, Ed. L'Avenir: I have read it with as much interest as edification and cannot but congratulate you for having thought, felt, and written it. All the characteristics of the truly Christian Life are there presented in an attractive and impressive manner. Though short it is complete. The spirit of Christ breathes throughout all its lines. It should become the Vade Mecum of every Christian.

THE LIVING CHURCH: A valuable little book to promote devout meditation.

SOUTHERN CHURCHMAN: Very good, with wise and excellent thought.

BISHOP GAILOR, of Tenn.: Is admirable I like it very much, and believe it will be helpful to all devout people.

THE CONGREGATIONALIST: It expresses tender spiritual sensitiveness . . . It will be found helpful by many, and is prettily printed.

Net price, cloth bound, post-paid, 78 cents.

The Comparative Literature Press,
BROOKLYN: 182 Monroe Street.
LONDON: Luzac & Co., 46 Gt. Russell St., W.

Prayer:

Proofs, Flaws, and Objections.

A Guide for a Quiet Day, for Private Meditations, for Instruction of the Young.

By the Reverend Doctor

Kenneth Sylvan Guthrie

During the frequent delivery of this inspiring address in various parts of the country it has achieved almost classic directness, clearness and force. Here follows the outline:

Introduction

Explanation, from natural analogies, of the nature of Prayer, showing why it is an unsuspected and inalienable resource.

Proofs of Prayer

From the Bible, from the best modern writers, from science, and from the successful working of a great contemporaneous institution which takes pains to limit its income to the results of secret prayer.

Flaws in our Prayers,

which explain why many prayers remain unanswered. Each is vividly illustrated from the best sources.

Objections to Prayer,

answered tersely and convincingly, ending with suggestions for utilization of the aroused emotions.

'I cannot tell you now how much I enjoyed, nor how much I was impressed and moved by your sermon; it rose at times to heights of true eloquence and rare beauty. No man since Talmage has moved me as you did last night, and I told Mrs. Close that you had much of the power of that marvellous orator, and far more learning.' *Dr. Stuart Close, Brooklyn.*

Net price, post free, 12 cents; $1.10 a dozen; per hundred, $5.50, delivered.

The Comparative Literature Press,

182 Monroe Street, Brooklyn, N.Y.

Epitome

OF

R. KENNETH SYLVAN GUTHRIE'S

THE SPIRITUAL MESSAGE OF LITERATURE

THE NECESSITY OF COMPARING LITERATURES

Comparison is the root of all learning, ggestion, insight, and improvement. ıe writer, though all his life he had udied music, for the first time under- ood how to criticise music when, at a erman Saengerfest in Philadelphia, he ard the same song sung successively r a dozen different male choruses. He ho knows only one language, does not ıderstand language as such. All our cial evils survive simply for lack of oper social inter-relations. The Salva- on Army has established bureaus for nsultation with intending suicides; no isfortune is really so great that is does ot admit of relief, if we could only get to touch with well-intentioned holders resources. Thought itself is a social oduct; and over-individuality is only a lite name for insanity, provincialism, stinacy, and stupidity. Solitary con- ıement is the supreme punishment.

If then unification is the supreme good, l that stands in its way is of evil; mely, ignorance or personalities. Sepa- te languages are inevitable; each has ; own "bouquet" and contributes an ıreplaceable element to spirituality. ıe evil is not preference for one's own nguage, but ignorance of others. To ther the significance of even our own erature, therefore, we must discover its ıe function in the universal organism. we only realized it, our best thoughts e the efflorescence of civilizations we affect to despise and ignore; and unless we understand the elements of thought with which we deal, we lose the racial aroma, the predestination which makes of our own life a note in the hymn of destiny. How quickly we would run away from a man who would be eternally twanging at a single harp-string! But when supported by a chord, even a single note may alternately plead, as a mediant; attack as a dorminant, or triumph as a tonic. The differing colors, gathered, form white light, something sublimer than any of them. With all the strings of the harp, the harpist can improvise heart-moving symphonic achievement. Our modern literature, unanalyzed, is a personal pastime; appreciated in the light of its origins, it is the latest revelations of the evolving divinity.

THE TWO KINDS OF LITERARY SOURCES

Running through every human life are the twin relations of individual and the group to which he belongs. So we have the pupil and the class; the priest and the church; the toiler and the trade. Their ideas are not always identical. There is often friction; in ancient times called heresy, nowadays it is disharmony. Therefore, if we are to listen to the different voices of literature, we shall have to listen both to racial and to individual solutions of the problems of destiny.

In the past, of course, the racial element was the most noticeable; in modern times, the individual; and yet it could easily be demonstrated that neither could exist without the other, any more than the flower without the root, or even the root without the flower.

Indeed, what we are pleased to call the more original individual messages consist really of hybridization of racial characteristics; like Matthew Arnold, who brought to the English language French pellucidity, and charm.

Originality, indeed, is only grasp of better sources. What Macrobius did to Virgil, what Higher Critic has done to the Pentateuch, could be done to every great writer, who, indeed is great chiefly because he was so receptive to the influences and sources of his times that he adequately represents them. Goethe frankly acknowledged pillaging; but what a pillaging it was! And if Goethe had not studied sufficient foreign literatures, he would not have had anything to pillage. The more original therefore a genius you want to be, the wider will have to be your erudition. The saner judgment you wish to pass, the more

comparative must it be. The more individual you wish to become, more sanely must you discriminate the streams of racial inspiration, and the more judicious must be your combination thereof.

WHAT IS LITERATURE?

Before beginning our search for the messages of races and of individuals, we must ask ourselves: What is literature? This has been defined as memorability; for which there may be many individual causes, none alone being sufficient to measure up to, or secure immorality. For instance, felicity of diction; importance of message; emotion; and first of all, beauty. We hear sometimes of the religion of literature, and the literature of religion; but after all, literature is religion of the right kind, and religion of the right kind is the right kind of literature. These miserable divisions between religion, literature, science, poetry, and art are only fetishes for the short-sighted; of course very useful to calculate with; especially useful in heresy-trials; but who would care to be a Torquemade? Besides, they are useful to earn salaries; to raise meetings to hysteric generosity. to sell books, or even to make armies kill each other with; but to satisfy each soul's desire for truth, justice, humanity, wisdom, no! The larger truth, the higher truth, these are irreducible margins, which presentiment tells us are the basis of universal brotherhood. We are all longing for a single, all-comprehending heaven, where all those distinctions will be transformed into the many-sided service of the Supreme life. Wagner's opera, a union of music, poetry and action adumbrated this yearning for unification. Someday there will be a "United States of Europe," and later an intercontinental co-operation foreshadowed by the postal system, and the Hague Palace of Peace.

So if we prefer to use a new term to indicate the unity of all these various terms, we may, as most convenient, fix on the term "prophecy," to represent the gist or significance, or spiritual message of aspiration, of which we are especially to study the literary expressions.

THE RACIAL MESSAGES

The message of the Hindus is manifold. In common with many undisciplined people, many of their literary expressions represent a quality of which the best interpretation is generosity. The political states support whole classes of religious devotees. It is the land of classic friendships. Here the widow burns herself on her husband's pyre, and wives seek out additional wives for their husbands. Readiness to forgive, as shown by Rama, is not far removed from this. Mora desert, spiritual culture, and deificatio are in addition higher developments thereof. Compassion is the chief historic d gma of Buddhism. The northern branch of their race, the Persians express it more intellectual aspect by fidelity, truth telling, and marital faithfulness. The Arabians express its more militant aspec in their Mohammedan resignation to the will of God.

When we turn to the Chino-Japanese world, we find an entirely different category of religious conceptions. The Chinese teach us moderation, duty and righteousness, and character, as well as fidelity to the family as the social unit. The Japanese owed their superiority to the Chinese because of their imitativeness for all that is great in their civilizatio is originally Chinese. But what matter that to us, as long as they artistically gracefully, and charmingly selected the best? In Japan first did art become self conscious, for all they are is owed to the way in which they spoiled the Chinese.

The Semitic world is an entirely different group. The Egyptians were obsessed by the idea of Judgment, as shown in their Book of the Dead, which represented the soul going towards sunset, passing through Judgment, and thereafter being "manifested to light" with the sun rise in another world. In other words they taught the world immortality. Wha is represented to us by the word "intellectual culture" appears for the first time among the Assyrio-Babylonians. who wrote myths about creation, and taught what we might best call "communion with the Divinity," such as we find i later in the Hebrew Psalms. Although the Zoroastrians in a certain sense belong to the Hindu group, yet their political establishment in this valley, and consequen influence on te Hebrews when in captivity, forces us to class them here; for the last gift to the world of this wonderfu valley of the Euphrates were the Zoroastrian conceptions of purity, an angeli hierarchy, a future savior, a millenium of restoration, and the divine fire.

The Greek's world's influence upon the world has not, in the past been overrated but. the general state of ignorance o other civilizations has caused it to eclips our debts to other races and civilizations We must however give this Greek civilization its due place in our "spiritual inheritance."

From Greece came the conception o heroic magnanimity, social success, and the healthy objectivity so well represent

in their bible, the poetry of Homer. st, but not least, was their worship of ssic beauty.

o surviving aborigines such as the erican Indians we can trace the poetic pression for love of flowers, and genial dness.

o the Northern sources, from Iceland, rway, and adjacent countries we may ce the bardic ideals, and the expres- n of Manliness, something which could come from any of the southern civili- ions, among whom slavery was an itution.

SEMI-RACIAL VOICES

aving thus mentioned the chief racial tributions to our spiritual heritage, may now turn to the semi-racial ones ch come to us in the shape of legends. se are not racial, for many of them der around the globe in the suprem- disregard of frontiers and nationality. y appear as epics, and in later days mas or poems by great authors, who eavored to interpret them spiritually. he legend of Job, as it appears in the le, enforces moral trial, disinterested e, confidence in the inner light, and ntific humility, or trust in God.

he Hindu Haritschandra legend teach- he sacredness of a promise, duty as ng precedence of love, and mag- imity or generosity.

he Greek Prometheus legend teaches h contradiction between mind and pas- ; the supremacy of the rational over irrational nature; the avoidance of by intelligent mechanical contriv- es; and the divinty of Man as con- ted with dogmatic heavens and hells. lley's continuation thereof teaches h lesson of pain, which is forgiveness; h search of the intellect after truth; h destruction of the tyranny of custom, the attainment of a moral character.

ato's Republic teaches scientific gov- nent, as against the practical corrup- of brute force, or, science versus om.

nte's Divine Comedy sets forth moral ure as salvation.

lderon's Prodigious Magician shows h the failure of every other natural hod of progress proves the veridicity he Christian religion.

e Faust legend, in Goethe's hand, hes divine discontent.

e Golden Legend. popularized by fellow, sets forth the beauty of self- ifice. but also the duty to refuse it.

e Holy Grail legends teach a Quest the divine on earth. and that with- purity none may find it.

e Wandering Jew legends, as ex- pressed by Quinet, teach that the effort of life is to produce culture for our descendants.

Hardy's "Dynasts" reads into the Napoleonic legendary crises the paroxysms of an unconscious Will, of which men are but the deceived puppets.

Moody's "Masque of Judgment" serves up, in modern form, the old millennial world-crisis, in the form that passion is good while controlled, but that its evil lies in its moments of rebellion.

Wilbrandt's Master of Palmyra expresses in modern form the universal idea of re-incarnation, and its possible explanation of the injustices of life, and the ultimate achievement of perfect moral character.

Flaubert, in his "Temptation of St. Anthony" adapted that age-long legend to portray the moral progress of a soul through physical needs, sectarianism, philosophy, national ideals, and pantheism, to scientific research as the herald of a new age.

INDIVIDUAL VOICES

Those who have attempted to invent the scaffolding on which to drape their characteristic message were able to accomplish far more purposive results, but, of course, their creations suffered in picturesque objectivity, which, after all, is the basis of literary immortality. Among them, we may listen to

Kebes, the disciple of Socrates, when he paints a Greek Pilgrim's Progress, in his "Picture" teaching intellectual culture, virtue, happiness and sobriety.

Bunyan, following in his footsteps, adapted to it the Christian religion, and its practical life.

St. Augustine, when he dreams of the cosmic progress of a newer civilization.

Spenser, when he objectifies for us the beauty of the virtues of holiness.

Byron, when in "Manfred," he exhibits the dangers of failure in moral matters, even after the substantial victory is won.

Krasinsky, in his "Infernal Comedy," shows that poetic humanitarian dreams lead only to bloody revolutions, to misfortunes of those we love, and to blindness of one's own powers. Democracy is disgusting; aristocracy is effete and treacherous. Nothing remains but the Christian religion.

Madach's "Tragedy of Humanity" illustrates the tendency of religious obscurantism to ruin knowledge and culture, the suicidal results of blind credulity.

Ibsen. in pointing out the inevitable suicidal result of over-logical consecration to unearthly ideals, such as those of Brand.

Victor Hugo, who, in his "Dieu," symbolizes the stages of mind of man, and shows that only under rationalism, the proper use of reason, can man be fully himself.

Tolstoi, who in his "Power of Darkness" illustrates the power of guilt to condemn man to greater guilt; and that the only way out is open confession.

Campoamor, in his "Universal Drama," illustrates the tortuous agony of expiation of crime, that guilt clings to us in unimagined conditions until transformed into moral achievement.

CONSENSUS OF PROPHETS

We have just studied the messages of those poets who took the trouble to incarnate their intentions into coherent, and dramatic works of art. But the first step of prophecy is mere bardism, or troubadour-effusions, or lyric poetry. So manifold, so disconnected, so transitory are these, that few if any have suspected that they could ever have a consistent significance. Still, this could be guessed from the fact that lyric effusions are after all judged by universal standards such as beauty, emotional power, imaginativeness, sincerety, and the like. We may therefore assume that it may be possible sometime, as indeed is done in the standard anthologies, to classify and systematize the lyric poetry of the world, and ultimately come to some definite significance thereof. It is admitted that its bulk, its continual accessions, its fluctuating standards of criticism, will ever make a final conclusion merely provisional, and valid only for the seeker himself; but nevertheless every intelligent man will make his own deductions, according to his lights, and to the extent of his erudition.

In Dr. Guthrie's "Spiritual Message of Literature," such an inspirational quest is conducted, with the following result:

The basic lyric aspirations consists of consecration of self to some object or another. Passion is attractive primarily for its keen appreciation of beauty. But pain inevitably arises, and teaches its lesson of law-abidingness. This constitutes a rational control of the passions, a rationalization of life, eventuating in purity of heart. This leads to impartial love, whose education results in cosmopolitanism. Idolatry is a half-way station on the way to devotion to the divine.

We have now arrived at consideration of our human potenialities, which might be summarized by the single word "conservation."

Constructivism, instead of destructivism, it at the root of this; in religious dialect, "edification." This leads necessarily to discipline, which can be effected only by labor. Thus is developed character, which is best shown by responsibility. Only watchfulness to avoid failure permits us to achieve our ideals.

Having thus created the individual, we are ready to examine the contents of his ideals, which might be termed a "high pantheism," or, in a single word, "attainment." God then is universally recognized as being immanent in the world, and the next higher view is his immanence in the self. This is practically objectified by the ancient maxim, "Know Thyself." This really constitutes our divine destiny, which, when carried out or achieved, appears as self-dependence. But if we are evolving, it is evident that divine discontent is the ultimate revelation of the divinity; for even the divine must still be progressing, or he would not be perfect, one element of which conception must surely be progress.

While this is the true basis of lit poetry has loved to clothe it in a religious mysticism, whose gateway was initiatic This tells us in poetic words that t root of all gross polytheism really was sense of the human progress towar divinity; whose highest definition h ever been some sort of love, which m well be associated with wisdom. The uni of both applied to our problems, is t religious demonstrations of soul-praye progress, namely, salvation.

This is the spiritual message of univ sal literature; and, in his book of th title, Dr. Kenneth Guthrie has attempt to give the quotations justifying it, a presenting sufficient of the details of t underlying dramas, legends, and raci contributions thereto to enable the ge eral reader to gain a very substantive a preciation thereof. It contains quotatio from, and accounts of many litera works generally unknown, but which, the future, will be better known on c side of the Atlantic.

It also contains precise informati about all the great epics of the wo and lists of books for systematic readi in literature and religion.

The price of this wonderful book only $2.00.

Ridiculously low clubbing a quantity rates may be secured by c respondence with the publishers.

PLATONIST PRESS,

1177 Warburton Ave., Yonkers, N.

Dispersal Sale

Of the Works of KENNETH SYLVAN LAUNFAL GUTHR

A.M. (Harvard and Sewanee); Ph.D. (Tulane and Columbia); (Pennsylvania); D.D. (Indianapolis)

You can secure single copies at very low clubbing r on correspondence direct to publishers.

These attractive books are positively within your me

Those who desire cloth bound copies can get them sonably.

Bookdealers may purchase the edition remainder binding and postage prices. Lots of one hundred at low quantity rates.

Act at once to avoid disappointment. None avail after these editions are closed out.

PLATONIST Press, 1177 Warburton Ave., Yonkers, N

A ROMANCE OF TWO CENTURIES, *400 pp., 2nd edition,* $
A thrilling Novel of the Day After Tomorrow, picturing how Education, Standardiza tion, Geographization and Cooperation will fuse the Human Race; with Conclusion pointing to How its Fore-sights are already being realized.

THE HYMNS OF ZOROASTER (The Gathas), *in English,* $
This is not merely a translation, but an Epochal Discovery that the two Yasna Sec tions are not a chaotic Sequence, but parallel Biographies, one Personal, and one Priestly. These are printed on Opposite Pages; with the traditional picture o Zoroaster.

THE HYMNS OF ZOROASTER. *Complete Handbook* $
English, with Text, Translated, with Dictionary and Grammar, Outlines, and Ex planation of Zoroaster's Significance. Adapted for Class Use, and Libraries. Clot bound copies, at $3.00.

PLOTINUS. · *Complete Works, Picture, 1 vol.* $
A few 4 vol. sets, with Picture and Introduction, available at $12. Some Damaged Copies Cheap. All Cloth-bound.

THE PHILOSOPHY OF PLOTINUS. *Life, Times, Works* $

THE SPIRITUAL MESSAGE OF LITERATURE $
The Earliest and still Completest Hand-book of Comparative Literature. A fascinat ing Guide to Reading, Suitable for Clubs, Church Meetings, Women's Societies Schools and Colleges. It is a Liberal Education in a Nutshell, 350 pp. An Eloquen Summary available at 10 cents.

THE REUNITING PILGRIMAGE. *A Biblical Romance* $
It is a continuation of the Book of Acts. On her death-bed, Mary, the Mother o Jesus, recounts to the Apostles gathered around her, the by Jesus undeclared Mys teries of the Kingdom, which transform this World into a School-house.

PYTHAGORAS. *Source-book and Library* $
Since that fateful night, 2000 years ago, when the convention of his pupils was de stroyed in a fire in Crotona, till this work never had the Pythagorean writings beer gathered. With a picture and map. Cloth-bound Copies, $3.00.

PROCLUS. *Master-key Edition to his Rare Works* $
It contains a rare Picture of him. A still unacknowledged member of the Supreme Sages of the World, fortunate enough to rank with Goethe and Leonardo da Vinci Cloth-bound copies at $3.00.

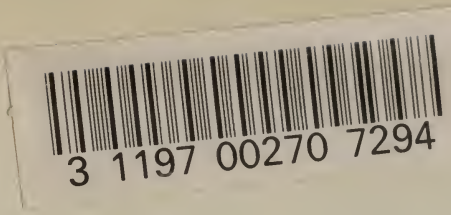
THE PAGAN BIBLE, *or the Greek Sources of Angels* $

PHILO JUDAEUS'S MESSAGE. *A referenced outline* $

MITHRAIC MYSTERIES. *Restored and Modernized* $

SHORT STORIES FOR YOUNG FOLK $
Illustrated, and Arranged as a Systematic Course in Ethics, Usable in Assemblies and Private Instruction, followed by the GREEK PILGRIM'S PROGRESS, (Kebes's PICTURE), with Illustrations.

TEMPLE-GATES AJAR & OPEN. $3.00 *each, or $5.00 for b*
A complete condensed reprint of Dr. Guthrie's chief original Religious Works, in cluding a fresh series of 14 Playlets, Illustrating the Steps of Initiation; Rituals, and instructions. This contains the Gist of Dr. Guthrie's Life Mission.


3 1197 00270 7294

DATE DUE

FEB 1 6 1990
MAR 2 5 1993
DEC 1 6 2000
DEC 1 4 2000
JUN 2 5
JUN 1 2
MAR 2 4
NOV 0 4 1994
JAN 2 8 2003
NOV 4
NOV 1 1 1994
FEB 0 8 2003
DEC 1 5 1994
NOV 2 5 1994
MAR 2 0 2003
OCT 1 8 1996
APR 6
NOV 0 1 1996
APR 1 8 2003
APR 6 1988
JAN 1 5 2003
AUG 9 1990
NOV 0 5
OCT 1 7 2005
DEC 1 7 2003
NOV 2 6
AUG 0
NOV 2 6
OCT 1 7 2005
DEC 1 8
DEC 1 1 2007
MAY 1 9 1997
FEB 0
DEC 1 0
DEC 0 8 2007
NOV 1 6 2011

Hiller Bookbinding Company
SALT LAKE CITY